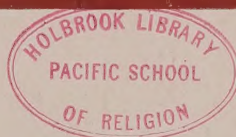


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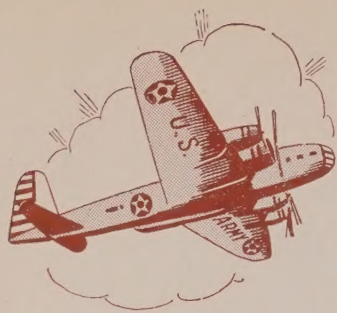
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A Special Issue on Evangelism
Through Religious Education

JANUARY, 1943



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203 North Wabash Avenue
Chicago, Illinois

International Journal of Religious Education

Volume 19—Number 5

January 1943

Worship Materials

World's Shortest, Wisest Creed, *Albert W. Palmer* 5

FEBRUARY WORSHIP PROGRAMS

Primary Department, *Jean Lillie Hill*
(Theme: *Showing Our Love to God*) 24

Junior Department, *Dorothy B. Fritz*
(Theme: *The Brotherhood of Work*) 26

Intermediate Department, *Ethna Jones Landers* (Theme: *Our Latin American Neighbors*) 28

Senior and Young People's Departments, *Roy J. Hendricks* (Theme: *Christian Action for Youth*) 30

STORIES AND TALKS

For Children

Heidi Reads to Grandmother..... 24

Roland Hayes 25

Jesus at School in Nazareth..... 25

Bryan Untiedt—A Boy Hero..... 25

The Lonely Worker..... 26

Working Together 27

The Isolationist 27

For Young People and Adults

Other Lands—and Mine..... 29

Education Wanted 29

The Japanese Problem..... 31

Into all the World..... 32

POEMS, RITUALS, PRAYERS

Ritual of Appreciation and Penitence.. 27

Great God of Nations..... 28

Responsive Reading 28

"My country is the world"..... 29

God's Dreams 29

"Lift up our hearts"..... 30

"They are slaves"..... 31

Prayer, "O thou great Champion of the outcast" 31

Responsive Prayer 31

Prayer, "Almighty God, our Heavenly Father, bless our country"..... 32

"The soul of Jesus is restless"..... 32

Prayer, "Teach us, good Lord, to serve thee" 33

Articles and other materials herein express the views of the writers. Except in editorials they do not necessarily state the views of the Editorial Board; nor do they express the policies of the International Council of Religious Education except as they state official actions of the Council.

Contents of previous issues of the *International Journal of Religious Education* are given in the Education Index in your public library.

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Editorials, News, and Comment

New International Council President..... 2

The Next Fifteen Years: More Functional—More Theological—
More Ethical, *Dwight J. Bradley*..... 4

What Do You Believe?..... 4

What's Happening 36

Finally— 40

Evangelism Through Religious Education

What About These Emotional Religious Groups? (Editorial)

A. J. W. Myers..... 3

What Is the Plan of Salvation? *Wilfred E. Powell*..... 6

There Is a Place for Conversion, *Charles M. Laymon*..... 8

Teaching Them to Feel, *Lillian Williams*..... 10

A Lenten Program for Everyone, *Virgil E. Foster*..... 12

Articles of General Interest

A State Council Uses Audio-Visual Aids, *Carey M. Young*..... 16

A Sunday and Weekday School, *Norman Whitehouse*..... 18

A Panel Discussion, *Clyde E. Weinhold*..... 23

United Christian Education Advance

Advance Briefs 19

Reach Every Person..... 20

Shortage in Leadership? *Dorothy Yingling*..... 22

Other Features

Films for Departmental Use..... 24, 26, 28, 30

Current Feature Films..... 34

Films for Church Use..... 35

Where Are the Facts?..... 37

New Books 38

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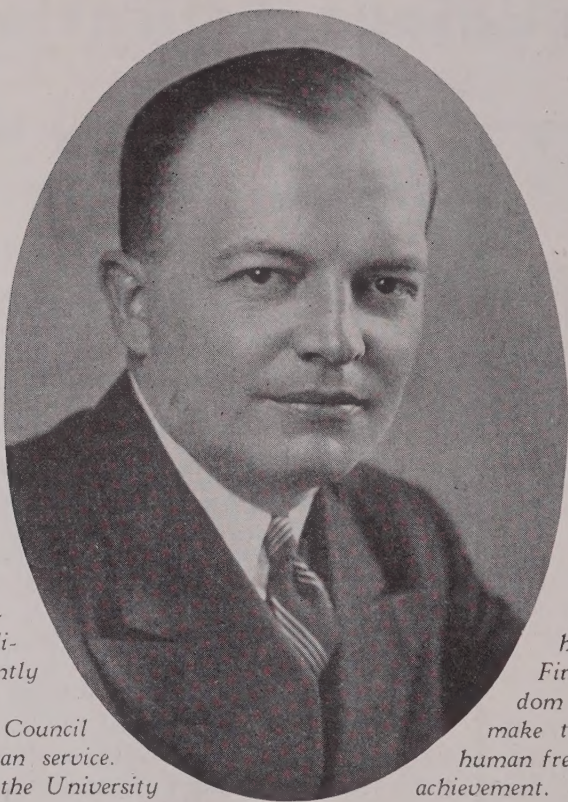
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THE election of the Honorable Harold E. Stassen, Governor of Minnesota, as President of the International Council of Religious Education, was recently announced.

Mr. Stassen brings to the Council a lifetime record in Christian service. During his college years at the University of Minnesota he was active in student religious work. He is a member of and regular attendant at the Riverview Baptist Church and Sunday School in St. Paul. He served as vice-president of the Northern Baptist Convention for the term 1941-1942. For several years he has assisted the International Council in its public relations program and was elected to the governing body of the Council in 1941. Devotion to religious causes is an integral part of his program and time for service to the church is regularly allocated in his schedule.

The quality of Mr. Stassen's leadership in public affairs has commanded the respect of people of all political affiliations. His recent election for the third term as governor of Minnesota was with the understanding that he would enter active service in the navy in the spring of 1943. The International Council has agreed to make other provision for his duties as president when his service in the navy makes it necessary.

At the time of his election as president Governor Stassen made the following statement: "Just now, more than ever before, we have need of an extensive

program of religious education. As I see it, there are five things which we must have and do if we are ever to hope for world-wide freedom. First, we must maintain the freedom of religious truth. We must make that truth the basis for the human freedom and the highest human achievement. Second, we must realize that serving the common good is one of the great responsibilities of freedom. Those men who would be leaders must willingly be servants of all. All of us must be ready to do for others what we would like to have them do for us.

"Third, through our religious teaching we must create homes in which freedom is practiced—in which love rules. Only such homes will produce in our citizens of tomorrow the characters which are indispensable to a free, democratic society.

"Fourth, we must make ourselves responsible for seeing that each local community becomes a laboratory for the working out of the ideals of freedom and democracy.

"Lastly, we must make sure that world-wide freedom is based on the religious concept of personality. We must respect the rights and liberties of all peoples and all groups, whatever their race, color or creed.

"If our people will accept responsibility for carrying out these five things, if we can match our all-out effort with an accelerated program of religious education, such as the United Christian Education Advance, we shall have gone far toward laying lasting foundations of freedom."

EDITORIALS

What About These Emotional Religious Groups?

By A. J. W. Myers*

EMOTIONAL GROUPS in Christianity outside of the major denominations are well-known to every reader of this article. They are of several varieties. Some merely consider themselves somewhat more evangelistic than the regular churches, others are much more extreme in both their emotional and their physical expression. Some hold extreme views about the end of the world, or civil duties, or even the shape of the earth. They have been a permanent feature through the years although waxing and waning in different localities at different times. During recent years they have increased considerably in some places.

By "emotional" here we mean the enjoyment of emotion for its own sake. It is one thing to weep in the house of a friend because of some great sorrow; it is another thing to weep in a meeting because of some abstract or artificial stimulus. Jesus seems to have been tempted to use such methods by jumping from a high tower or working wonders. Almost every preacher is tempted to do it. The spectacular and emotional is sure to draw a certain type of person. The methods are well tried. They include the mass singing of hymns with strong drumbeat rhythm, the strident voice, the pathetic story, stirring appeals with no other content than "Say 'Yes,'" "Accept Jesus NOW." These methods are dangerous because such an appetite "grows with what it feeds on" and they become merely an escape from the real problems of life into an unreal world. It is evident that this is not the way of the Cross and that the intelligent Christian leader cannot sell his birthright for such a mess of pottage.

How are we in Christian education to think and act in the light of this situation? Is it enough to scorn the views of these persons, take a lofty attitude, laugh at the extreme physical antics, as some of us do? Or, would it be better to ask why it is that many of these people were once in our regular churches and *did not have their needs met*, and why many of their recruits would not have been enlisted by our formal church programs?

First of all, it would do us good to understand some of the reasons for the occurrence of these groups. Three are here mentioned.

In such meetings people find emotional escape from a real world that with its anxiety, uncertainty and frustration is too much for them. "I loved that movie; I cried all the way through it" may be an exaggerated statement, but it contains real insight. Everyone enjoys pleasant emotions. Drugs and intoxicating drinks get their hold in part because of this, even though distressing experiences follow.

Another consideration is the warmth of the fellowship in this emotional state. People when wrought up or in a

melting mood, with inhibitions lowered, are much more responsive, enthusiastic and friendly. Everyone is, for the time, a hail fellow well met. Unquestionably this friendliness meets a real need and gives all who share in it a sense of belonging to the group, of being worthwhile, of having a certain security that is not found in the cold world. Everyone enjoys the thrills, has a good time and is made to feel the superiority of his particular belief or cult as over against both the regular church and the world. There is, therefore, apt to be an increase in the growth of these groups in times of special stress, as in a depression, in personal sorrow or loss and in time of national danger such as war.

The third reason is the longing for immediate help by the direct act of God. These people apparently are told with great authority that the Almighty God will hear them and by reaching down from heaven effect for them what they greatly desire. God is bound to *save* them, to *heal* them, to *prosper* them, to "*bless*" them, to bare his mighty arm and *feed* the hungry and *care* for the needy, *stop* the war and *give us victory*. All people deep in their hearts long for the white magic which will do for them whatever they want. Who would not delight in having an Aladdin's lamp to make even the most mighty genii obey his will?

It is obvious that this latter is a primitive attitude to the gods. They (or God) are thought of as sitting secure in their Olympian heights or Paradise, more or less careless of the world and its troubles. If aroused they can and perhaps will interfere with the events on earth to save a favorite or someone who momentarily caught their attention and who pays the price. Of course, the Christian church dare not relapse into that type of doctrine from which the great Hebrew prophets and Jesus delivered us, in order to win back any group, to enlist new groups or to meet competition.

It is also clear that these characteristics of the emotional groups reveal a certain shallowness, a lack of intelligent, conscious thought, and certainly little understanding of the essentials of social change. The ebullition and yeastiness also lend themselves to dissension and to following after new leaders. Every new Moses finds among these people his best recruiting grounds. While they hunger and thirst after things that are eternal, they get for the most part chaff for grain and a stone for bread.

The church must be mightily interested in these people, not merely to get them back or to get others like them, but to minister to the deepest need and to lead all people to the truth. They are as sheep without a shepherd. The Christian movement has what they and all men need. It must never stoop from its highest ideals of truth and honesty and love, however. It must ask itself whether at the above three points—facing life as it is, warm human fellowship and contacts between the Soul and God—it has not set its program on too single and high a level to meet human need wherever it is found. These suggestions seem

* Professor of Religious Education, Hartford School of Religious Education, Hartford, Connecticut.

(Continued on page 15)

The Next Fifteen Years

Deep and powerful forces are at work in our world; war or no war, they have been at work for a long time, and they produce profound effects on every person and institution. "What major changes are going to take place in Christian education in the next fifteen years because of these forces?" This is the question that has been answered on this page in a series of brief statements. This month's answer is by Dr. Dwight J. Bradley, Executive Director of the Council for Social Action of the Congregational and Christian Churches. He declares that our world is going through a process of profound and revolutionary change and that because of that change Christian education is going to be—

More Functional—More Theological—More Ethical

By Dwight J. Bradley

IT MAY ALREADY HAVE BECOME TRITE to say that all education, including Christian education, must become increasingly functional. Trite or not, the fact is important. And by functional is meant an emphasis on effects in strategic relations, as over against an emphasis on facts derived from a study of historical relations.

Christian education must face the fact that all human relations are now strategic. They are so because in a revolutionary situation all human relations take on critical meanings in the total strategy of revolution. This assumes, of course, agreement with the proposition that the total human situation is now and is bound to become more and more revolutionary.

Functional education lays emphasis on what happens to the pattern and course of human relations through the influence or impact of those who have passed through the educational process. In a revolutionary situation such as has now developed on a global scale, the influence or impact of thoroughly educated persons is far more strategic and outstanding in the main, than the influence or impact of the same persons with the same education would be in a static and orderly situation.

In a static and orderly situation the chief objective of education is to train and fit persons for satisfactory integration with the established order, and for ability to help improve the established order. In a revolutionary situation, on the other hand, the chief objective of education is to train and fit persons for effective revolutionary activity in the amorphous and emergent movement that is leading towards some future order.

Christian education, when functionally oriented, gears itself now to prepare persons for revolutionary activity in the revolutionary world situation—but on the basis of a certain philosophy of life and a specific ethical commitment. It tries to create a mental attitude and a moral climate in which revolutionary activity may work out towards the ideal of the kingdom of God. Thus, Christian education is going to become more functional in order to prepare individuals and groups for revolutionary activity in the revolutionary situation which has already developed and is practically certain to develop much further during the period just ahead.

But Christian education is also going to become more theological in order to provide individuals and groups with a profound and well-considered philosophy of life in terms of the kingdom of God. And it is going to become more stringently ethical in order to provide a foundation for disciplined living under the ideal of the kingdom of God.

Since, then, functional education means emphasis on effects in strategic relations, and since all human relations become potentially strategic in a revolutionary situation, the special job of Christian education is to provide a theological foundation and an ethical discipline capable of creating competent persons for revolutionary action under all conditions, in terms of the kingdom of God and in loyalty to the ideal of the kingdom of God.

This, I believe, is going to be the most important change in Christian education. What it will do to the church school, the programs of week-day religious education, the so-called Christian colleges—the whole organization of religious education as we now have it—I do not feel competent to predict. All I am certain of is that the present set-up, organizational structure and methodology will be forced either to reorient themselves to the new revolutionary situation and objectives, or else pass out of existence. This will not happen if the leaders in Christian education are sufficiently aware of the situation and sufficiently endowed with audacity and force, to use their knowledge of techniques in helping to transform Christian education from its present abstract pattern into something equipped to do the job that the times require.

What Do You Believe?

PAGE FIVE of the *Journal* is known around the editorial offices as the Devotional Page. That is a loose descriptive term for the wide variety of material which has been put on the page through the years, the common purpose being the enrichment of the spiritual life of the individual reader.

With this number a special feature is introduced for 1943—a series of statements of personal faith for religious educators. Dr. Palmer uses the Lord's Prayer as the basis of a complete Christian creed. His unusual statement will, we believe, be a stimulating beginning for the series and will help all who read it to clarify their beliefs. Others to follow will be: "I Believe in God," "I Believe in Jesus Christ," "I Believe in the Holy Spirit," "I Believe in the Kingdom of God," and similar themes.

This feature has grown out of plans now being carefully considered by the Editorial Board and the Associate Editorial Council for "The *International Journal* in a Time Like This." These statements are part of the plans for taking constructive account of the renewed emphasis on theology in the last ten years or so. Special articles dealing with this trend, and with the significant relation between one's faith and his service, will appear from time to time. Other plans for the *Journal* "in a time like this" will be announced shortly.

A Guide to Evangelism

A VALUABLE BOOKLET, *Evangelism of Children* (price ten cents) has been prepared by the Committee on Religious Education of Children of the International Council and the Department of Evangelism of the Federal Council of Churches. It should be in the hands of parents and teachers as they approach the Lenten season.

International Journal of Religious Education

The world's shortest, wisest creed

By Albert W. Palmer*

WE NEED a short, definite, believable, personal creed for daily living in times like these. It ought to be brief enough to be easily remembered, and yet comprehensive enough to box the compass of the main points of Christian truth. It ought to be modern in phrasing and so transparently clear and comprehensible that any one could understand it without needing a professor of theology to interpret it. The creed we need should be beautiful, capable of being used in the ritual of our worship. It ought to be venerable, containing well-loved truths that have helped and comforted generations of men and women down across the centuries, not an improvised thing with the paint still fresh upon it. And it ought to be authoritative—a statement that would bind together all sorts of Christians, conservative and liberal, in a true ecumenical fellowship. If possible, it ought to be acceptable to Jews and even to spiritually-minded people clear outside the Jewish-Christian tradition.

We have such a creed! It has only sixty-six words in its longest form. And you all know it by heart. It is the Lord's Prayer! "But the Lord's Prayer is a prayer, not a creed," you say. Yes, but behind it and within it there is an implied faith, an inner creed, for there are certain things which you must believe as you pray the Lord's Prayer with insight and sincerity.

Article I

The prayer begins, "Our Father, who art in heaven." "Stop," you say, "heaven is an unreal word. It suggests golden streets and gates of pearl, as depicted in Revelation." But Jesus had never read the book of Revelation—it hadn't been written in his day! What he really said, according to the Greek text, was: "Our Father, who art in the heavens." What he had in mind was evidently the whole creation, the cosmic process. As one of our students put it in leading chapel, Jesus meant "Our Father, who art in the Universe"! That makes the prayer meaningful for modern man, doesn't it? For we do believe that there is a creative and sustaining Power at the heart of the universe. Why not put down, then, as Article I of your creed: "I believe that the God who by his power and wisdom has created and upholds the universe is my Father."

Article II

"Hallowed be thy name." It means more than "Don't swear, avoid profanity." It recognizes the deep need of the human soul to come into harmony with God through worship and communion. Put it down, then, as Article II. "I believe in prayer and worship, in the sacred and mystical experiences of life through which I come into harmony with God."

Article III

"Thy Kingdom come." Another old-fashioned word?

Perhaps if Jesus were teaching in our streets today he would say not "the Kingdom of God" but the "Republic of God." Or even closer to our daily speech, why not "God's Social Order"? There is something to think about! A social order in harmony with God's revelation in Christ—think what that might be. A health department with the Great Physician as commissioner of health. A school system with the Great Teacher at the head. A police department with Jesus as Chief of Police! Does it shock you? Or challenge your imagination? Dare you write down, as Article III, "I believe in a Social Order in harmony with the teachings of Jesus." If you can't, why pray "Thy Kingdom come"?

Article IV

"Thy will be done." Sometimes we say this in hours shadowed by tragedy. Unable to explain or understand the mystery of defeat and suffering, we simply have to trust the greater wisdom and far horizons of the will of God. But what Jesus meant here in this prayer was something positive and triumphant. There is a will of God and that will is for truth and love and beauty, for honor, for kindness and cooperation. Let's write it in our creed. Article IV: "I believe in the holy and creative will of God and dedicate myself to seek it and obey it."

Article V

Now come the three great petitions of the prayer. First "Give us this day our daily bread." Surely Jesus meant more than the wheaten loaf. He meant all the basic economic necessities of life: food, clothing, shelter, a job to earn these things, a school for the children and a home on a decent street. And note the mighty plural; you cannot pray for these things selfishly. You must reach out and include all other men—the victims of war and industrial oppression, the refugees on the high-roads of the world, the evacuees in concentration camps. Put them all in your creed and say, Article V, "I believe God wants decent living conditions for every man of every race and nation."

Article VI

"Forgive us . . . as we forgive." Jesus knew that you might solve all of men's economic problems, and yet leave mankind unutterably miserable. Forgiveness is the heart and touchstone of love for "love is but the soul's immortal thirst to be completely known and all forgiven." Write it down quickly then: Article VI, "I believe in love that suffers long and is kind and forgives." It is vastly needed in our war-intoxicated world with its propaganda of prejudice, pride and hatred.

Article VII

"Lead us not into temptation, but deliver us from evil." Here is the inner citadel of life—a man's own personal character. Alas for the man who loses out here, who becomes morally color-blind so that he calls good evil and evil good. What can you do for a man who has perverted his sense of right and wrong? No wonder Jesus made this the climax of the prayer. Article VII, then, "I believe in the supreme importance of personal integrity. I must be straight and clean and true."

But someone says, "Where does Christ come into your creed?" The answer is: This is the creed of Christ! He spoke these words, lived them, taught them, went to the cross for the truths they teach. To live in their light is to know him as the Lord and Master of your soul.

* President of the Chicago Theological Seminary.

Evangelism through religious education

EVANGELISM is the "earnest effort to spread the gospel of Christ." This gospel has had different emphases at different times, but evangelism is generally understood today to mean bringing persons of all ages, races and conditions into a vital relation with Jesus Christ.

Some people still maintain that "salvation" comes about through a particular type of conversion experience wherein the power of God is strongly felt. Others—and this has been on the whole the stand of religious educators—claim that God works through laws of human nature as well as through laws of physical nature, and that most people become Christian gradually, as more and more aspects of their lives come into harmony and fellowship with God.

Too strong an emphasis on either emotional experience or intellectual acceptance, on either sudden or gradual change, is a mistake. It is important that church school

teachers keep constantly in mind the ultimate purpose of their teaching: saving their pupils from lives which are hampered or ruined by sin or ineffectiveness, and bringing them into a vital, growing relation to God through loyalty to the person and teaching of Jesus.

Educational evangelism is a large topic, and in this special issue of the *Journal* only a few of its aspects are discussed. Professor Myers, in the leading editorial, calls attention to the problems raised by the emotional sects; Professor Powell discusses the plan of salvation in the light of religion education; Professor Laymon shows how and when the conversion experience is effective; Miss Williams indicates ways in which emotions may legitimately be stimulated; and Mr. Foster outlines a church program of evangelism for the Lenten season and gives suggestions for a service of commitment.

What is the plan of salvation?

By Wilfred E. Powell*

IF THE READER experiences some surprise at the title of this article it is probably because the religious education movement has tended to develop its own vocabulary and has often sought to avoid traditional terms. But the phrase "plan of salvation" has a core of meaning that may well be preserved. Is it not intended to indicate that the process by which one attains salvation is neither mysterious nor complex, but is of such a nature that "wayfaring men, though fools" need not err therein? That truth, whatever the form in which it may be expressed, is of central importance to everyone and, in the very nature of the case, must be a matter of special interest to those who are engaged in the teaching work of the church. Education is possible only where learners can be intelligently guided toward its goals. And among the primary objectives of Christian education is the aim to make Christians—to inspire, teach, and guide persons in the way of salvation.

Salvation means many things

But what do we mean by salvation? One reason for the tendency of educational workers to avoid the term is the fact that it has been understood in so many different ways. In almost any group of Christians one may find those for whom it is chiefly a matter of security in the future life and has little relation to present experience

except for the satisfaction it brings by anticipation. There may also be those who think of salvation in terms of the present: it is, they say, release from conflict and a divided self and it is evidenced by awakened moral endeavor and growing Christian interests and purposes. For some salvation is attested by a striking religious experience; for others, it is a matter of assenting to theological statements or of complying with ceremonies. Again, it is something possessed in an instant or, on the other hand, it is a continuous process of growth. One person speaks of salvation as if it is an achievement of man; another regards it as wholly performed by God. In a recent discussion a Christian leader was heard categorically to declare: "God does everything; man can do nothing."

This variety of meaning may often be confusing, but in some sense at least, it is an indication of the rich significance the word "salvation" may come to possess for Christians. All of the ideas mentioned are of themselves inadequate but most of them, if not too narrowly interpreted, contain some value worth preserving. No doubt it would require a synthesis of them all to express what may well be embraced by this good word which, for so long, has had an honored place in the Christian vocabulary.

For our purpose it is sufficient to point out that the process of salvation may be considered either from the side of the divine action or from the side of the human response. Both of these approaches are needed and they can never be wholly kept apart; yet there are important differences of emphasis depending upon which of them is used. The first is essentially the theological approach; the second represents, in the main, the viewpoint of education with which we are here primarily concerned.

The theologian may seek to describe the act of God in saving men, but the Christian teacher endeavors to guide persons through experiences that may lead them to attain salvation. The theologian may explain regeneration—the beginning of the divine life in man, or justification—the

* Professor of Religious Education, Phillips University, Enid, Oklahoma.

acceptance of man in the sight of God, or sanctification—the continuance of the divine life in man; and the mature Christian may well reflect upon these concepts. But it is surely a denial of the simplicity and directness of the Christian gospel to maintain that an understanding of them is necessary to salvation or that we can be saved by the acceptance of any particular theological position regarding them. As Dean Charles R. Brown used to say, that would be “salvation by opinion,” whereas in the teaching of the New Testament, we are saved by faith.

Self-commitment is essential

On the human side, then, the essential element in the “plan of salvation” is the act of self-commitment to God in Christ. That truth confronts us repeatedly on the pages of the Gospels and the Acts of the Apostles. It was dramatized in the baptismal ceremony of the early church where the candidate, having renounced Satan and all his wicked works, turned to the east and declared: “I enlist with thee, O Christ.” It has been understood by all of those true evangelists who have not been content merely to manipulate the crowd or to report statistical returns. And there should never have been any doubt that *Christian* religious education recognized the central importance of personal decision. This kind of commitment is perfectly compatible with the idea of growth. To call it an “act” is not to suggest that it is something done in a moment or “once for all,” but rather that it is a matter of our human volition. Educational writers have often pointed out that the issue may be gradually determined and that, under normal teaching conditions, this is probably what will take place. On the other hand, few would deny that at times some sudden insight has led to genuine commitment to the way of Christ. The important thing is that the decision be made. A mild-mannered, personal evangelist, Henry Wright of Yale, once wrote: “No man oozes unconsciously into the Kingdom of God.” Sooner or later, he must give his pledge of allegiance.

What is involved in our Christian commitment depends to some extent upon the age, experience, and knowledge of the person making it. Essentially, it is an act of self-giving—an inward response of devotion and trust, reverence and aspiration, toward God as seen in Jesus Christ. With deepening insight the significance of the response will grow greater and it may come to be the determining factor in a man’s dominant life-purpose.

It will mean the acceptance, with such measure of understanding as one may possess, of what God has done in Christ for man’s salvation, and the acknowledgement of Christ as a unique guide for life—the Supreme Leader whom one purposes to follow loyally to the end. For some, this may involve finding a clue to life’s meaning in the spirit and way of Christ and determining to pursue that clue wheresoever it may lead. For all, it will be a commitment to the higher life with a consequent rejection of the lower—a repentance that will be made specific by the individual’s awareness of his own failure and sin. Often, the act of decision will be a simple facing of life’s alternatives and saying, as did Studdert Kennedy, “It is a choice; I choose the Christ.”

This inner life-commitment will not long remain inward; some way will be found to declare it. In church practice the declaration is generally made in one or more

formal acts: a statement of Christian purpose, a profession of faith, confirmation, or baptism; and where these acts are rightly understood they are significant and necessary. But the truest expression of one’s devotion to Christ is a life lived through under the guidance of the light he has brought.

Teaching must precede commitment

If there is a “plan” of salvation, it must be possible to say what precedes this “step” of commitment and what properly follows it. Clearly, it does not stand alone but is related to all that has gone before, and to all that comes afterward, in the life of the one who thus declares himself.

There can be no intelligent commitment without prior teaching which has brought some understanding of the Christian gospel and some awareness of our human need. For the person who has been nurtured in the Christian group this knowledge will have been gained throughout childhood and youth in story, symbol, picture, hymn and sermon, as well as by example and precept, by formal teaching and by the innumerable informal influences of his social experience. Moreover, in and through his experience he will have made many specific choices of the Christian way, and will have formed many wholesome attitudes and purposes, which may culminate in the positive life-decision we have described. For one who has not had early Christian training this step cannot be taken until there is sufficient knowledge of Christian truth to awaken desire and to give meaning to the response when it is made.

Growth must follow commitment

What should follow commitment? In simplest statement, Christian growth. And growth may well be defined as continuous re-commitment. There is no real progress unless, as we gain fresh insights into what it means to follow Christ in the twentieth century or to have fellowship in his church in a crumbling world, we give ourselves anew to life and work that moves toward the light we have seen. Harry C. Munro reminds us that all too many Christians give their lives to Jesus Christ in childhood or youth, but fail to recommit themselves as they come to know life in the wider experiences of the adult years. One great purpose of the church, however, is the “perfecting of the saints.” By sharing in its work and worship we are meant to grow in Christ-likeness. And this Christian growth will occur as we continuously repent and continuously re-commit ourselves to the ongoing tasks of the Kingdom.

Knowledge of the Gospel, self-commitment, Christian growth—these are the steps in the plan of salvation.

Let it not be said that this makes our salvation merely “moralistic striving”; for there can be no response without the stimulus that calls it forth. And while many influences contribute to our Christian life today, they all derive from the fact of Christ. The Christian gospel—the good news of the seeking love of God—is at heart the story of his words and deeds. Formal statements of doctrine have their place, and the new interest in theology, if it does not lead to sheer dogmatism, may be exceedingly valuable; but at the center of Christianity is not a creed, but a Life. The word became flesh. Jesus Christ is the Gospel; and one cannot confront him without facing the Cross.

"The cross, O Christ, thy
wondrous love revealing,
Awakes our hearts as with
the light of morn."



There is a place for conversion

By Charles M. Laymon*

CHRISTIAN CONVERSION is in danger of moving into a state of eclipse. While some would welcome such a demise, there are others who would lament it. Those who are glad to see it go have set their hearts and heads upon Christian nurture as the sole means of attaining that quality of life known as Christian. This they regard as preferable to the sporadic, emotional, and uncertain crisis experience called conversion, with all of the excesses which frequently attend it. Those who regret the trend consider conversion as a valuable door of entry into the Kingdom of God, where one may claim his spiritual inheritance. They are impressed with the psychological significance of such a transformation, and have sufficient historical perspective to evaluate the place of this experience in the life of the church. This group is not as large as it once was. It is our purpose to suggest how religious education might act as a needed corrective in the present dilemma and save conversion for the church and the future.

What is meant by conversion

Although Christian nurture remains the ideal road for the development of Christian character, a place must be kept open for conversion. The fact that it is frequently violent does not mean that it is unnatural. A crisis reaction is normal in certain situations. Sometimes a self, con-

firmed in evil practices and distorted through chronic unsocial attitudes, needs a cataclysmic conversion to unseat itself from its past. Only thus can this type of person be claimed for the Kingdom of God.

Much of the criticism, however, that is leveled against conversion is just. In many instances it deserves to fall into disfavor because it is sub-Christian. In brief, it is sub-Christian because of the limitations of the ideal under which it is stimulated, and in the light of which it is interpreted. One cannot, however, make such a statement as this without further explanations.

William James' classic definition of conversion states that it is "the process, gradual or sudden, by which a self hitherto divided, and consciously wrong, inferior, and unhappy becomes unified and consciously right, superior, and happy, in consequence of its firmer hold upon religious realities." This is a psychological definition and must be applied to the Christian type of conversion. The phrases "consciously wrong" and "consciously right" need to be interpreted in the light of Christian ideals. Let us look at the existing situation from the standpoint of Professor James' definition.

Some conversions are sub-Christian

The background of a conversion experience is the realization of a sense of sin, a knowledge of the fact that we are "consciously wrong." Here is where religious education must enter the picture, defining the ideal and giving a Christian content to the meaning of sin. Too frequently in revival meetings (which are being held in these days in greater numbers than we realize) sin is interpreted largely in terms of movie-going, smoking, and similar forms of activity. It is here that the evangelist places his challenge; it is here that the ideal is held aloft against a background of community pressure and religious feeling. The result is that the people are led to repent on a superficial level. Community standards rather than the Christian ideal often

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set the style of what is sinful. The will of the seeker is not touched at its roots and the ideational content of the conversion experience is too narrow. Hence, the results are of passing value only.

The saved man, as we know, comes to regard himself as "consciously right" and interprets his new-found life as the very opposite, the direct antithesis of what he once regarded as "consciously wrong." If his conversion has been experienced in the light of a sub-Christian ideal, then the resulting outlook is bound to be sub-Christian. This is all the more regrettable because the new convert now considers that he has arrived; his new birth has taken place. It is a finished matter. The issue is closed. The limited experience which has become his has inoculated him against further growth in his religious thinking.

To illustrate, conversion has been experienced too frequently in other-worldly terms. The religious subject is told that this world is evil; heaven is the true home of the soul. Therefore, he should be converted to get ready for heaven. Now a man converted in the light of this ideal could hardly be expected to take an interest in the Kingdom of God on earth. His theme song is "Old Rocking Chair's Got Me" as he waits for the day of his death, promotion day. He is a spiritual tourist on his way to heaven. Suppose, however, that this same man had been challenged at the hour of his conversion to repent because of his negligence in failing to build a better community, or because of taking his obligations of citizenship too lightly. What a difference this would have made! The emotional power which the new experience releases would then have been directed toward the remaking of his home surroundings, perhaps even to the building of a better world. As it is, his fervor is confined to an intense longing for heaven which, taken by itself, is sub-Christian.

Here is another case. Conversion is presented sometimes as largely an individual matter. "One by one we gain the portals, there to dwell with the immortals," says the hymn. Therefore, one by one we should get ready to meet God. In that every man must see to it that his own soul is "right" before God, this is true. It is *his* conversion that is taking place. If we stop here, however, our conversion is apt to be selfish, leading to smugness and producing "ugly saints." The ideal should be broadened to include the whole family of God. It should be horizontal as well as vertical. If in the hour of conversion the penitent would be led to pray, "Lord, forgive me for my self-interest and help me to feel responsible, as far as I am able, for every needy person upon whom the sun doth shine." If this were the penitent's prayer, he would be converted to a world outlook that would make him social minded the rest of his days.

Another sub-Christian emphasis in conversion is an over-stressing of the emotional accompaniments of the experience. Everyone has a right to feel "satisfied" with his conversion. Knowing the peace of God and the joy of realizing a new relation to him is the supreme privilege of the converted man. Many, however, do not stop here. They seek an emotional thrill of the Coney Island type, which, when it has passed, results in frazzled nerves and moral instability. The under-privileged groups in neglected areas are inclined to indulge in this type of experience. It compensates for the boredom of their daily lives. It is sub-Christian, however, because it sets religion apart from the daily task and makes of it a crisis experience solely.

The task of religious education

Three illustrations of sub-Christian conversion have been presented. There are others which the reader will add to this list. When we are troubled at the lack of social interest in many churches, it may be enlightening to recall that the conversion experiences of their religious leaders too frequently have been sub-Christian, in that there was little social content in them. Here is a task and a challenge for religious education. It is up to workers in this field to save the values of a true conversion experience by defining more richly the ideal in terms of which the seeker feels his need, finds his God, and moves out to live among his fellows. Only thus can conversion be socialized.

As an illustration of a socialized conversion let us look at St. Francis of Assisi. He lived a life that was vigorous in its sacrificial love for others. While it would be hardly true to say that he was a fully fledged exponent of the social gospel, as we know it today, yet his religion constantly took him among his fellows where he met their needs as he saw them. Although Francis was not converted in a revival meeting, he had a gradual conversion experience that culminated in a voice speaking to him from the crucifix above the altar. He was brought to this altar out of a sense of the futility of his own life and the dire need of his fellowmen. There was the beggar with whom he had exchanged clothes and the leper whose hands he had kissed. Both of them had a part in his total conversion experience by contributing to its social background. Naturally, it was to needy people such as these that the converted Francis turned after the hour at the altar.

A more recent example of a socialized conversion may be found in the experience of Dr. Wilfred Grenfell of Labrador. Interestingly enough he was converted in a tent meeting held by Dwight L. Moody, but the roots of the experience go back into his life. With him religion stood for energy and efficiency. At the time of the meeting Grenfell was working in a great London hospital where suffering humanity came with its pain and misery. The question of the "why" of it all was ever before him. Little attempt was made to clean up the situations out of which the poor people came. Cured in body, they were sent again into the squalor of their home environment. With a mind troubled by social problems such as these Grenfell entered the Moody tent. No wonder, then, that his discovery of Jesus was attended with a social passion. Jesus' power to transform life, as demonstrated by Mr. Moody, fascinated him. Here was the answer to the need he had seen around him and had felt within his own life. He would follow such a leader as Jesus to the ends of the earth.

There was power in the revival movements of the Moody days. Men were shaken to the roots of their souls. Both Grenfell and Drummond were fruits of this movement. The church can ill afford to neglect this source of power. Every channel through which God lays hold of man must be kept open. There must be no "bottlenecks" in the present emergency. The religious educator has an important part to play, for although on the surface the world tragedy appears to be a military and economic crisis, at bottom it is a spiritual one. Therefore, let us not close our eyes to the values of a socialized conversion. By re-defining the ideal of conversion, enlarging it and making it fully Christian, we may once again lay hold of its power. Perhaps it would be better to say that, if we were to do this, God could reach more of those who need him.

Teaching them to feel

Emotional development through religious education

By Lillian Williams

WHEN JOHN GOT ELECTED PRESIDENT, Jim told him about the mean things Phil had been saying about John and suggested they expell him from the club. What should John have done?" The teacher had reached the climax in her story and paused for discussion. It was a story presenting a problem in Christian attitudes and conduct. In the impersonal light of an imaginary incident her pupils were able to see the situation and record a judgment based on learnings from the Bible and from previous class lessons. This was a chance for quiet reasoning and evaluation of circumstances.

However, the responses of the pupils were varied, and seemed based on personal experience and feelings aroused by the narrative. "John should kick Phil out of the club for being so mean," says one pupil. "He should let him stay in but tell him where to get off and lick him if he doesn't stop talking like that," contributes the second. "John should let it go; after all, he was the one who got elected," decides a third. And then the fourth, always to be counted on, comes in with the answer the teacher has been waiting for. "John should let Phil do some job in the club that he could do well and that would help the club, and then maybe Phil would come to like him better and anyway the club would be better off."

Is to know necessarily to do?

This is an example of a common type of church school teaching, the centering of decision in the process of evaluating everyday experiences and coming to conclusions. In this way, we feel, character is built.

Theoretically we might well stop there and say, if a person understands a situation and decides what is the proper solution he will act in accordance with this decision. But teachers, even if they are not psychologists, know better. St. Paul's wry admission, "The good which I would I do not but the evil which I would not, that I practice," has been echoed through the centuries by all conscientious folk. Intellectual acceptance of an ideal is not enough. It must be colored with emotion before it leads to action. In the incident related above, the teacher will seize upon the one Christian answer to the problem and will dwell upon it, drawing all the illustrations from authoritative sources that she can to show its desirability and trying in every way possible to persuade her pupils to an emotional as well as an intellectual acceptance of the proper attitude.

Even if she cannot explain it, the teacher knows by experience that few people, children or adults, are consistently reasonable. Even in expressing opinions which we

consider founded on facts, we reveal prejudices; we have unconsciously selected the facts which substantiate the position we find most satisfying. Emotion of one kind or another is at the base of everything we do. We are right in trying to help our pupils face facts and to think clearly. The place of intelligence in Christian convictions has justly been treasured throughout the history of Protestantism. But that alone is not enough.

Strong emotions are dangerous

The building of the right kinds of attitudes is one of the most important aspects of Christian teaching. There is great variety in the types of attitudes and in the degree of their emotional intensity. In the great days of religious revivals emotional "jags" were not uncommon in church circles. It is said that at the close of a sermon by Bishop Matthew Simpson hundreds shouted, clapped their hands, rose to their feet and wept and laughed. Often in the midst of one of his powerful sermons the whole audience would rise and applaud. He had completely released his hearers from the inhibitions which normally kept their conduct in meeting restrained.

There are dangers in strong emotions. Scientists have shown that strong, unpleasant emotions such as grief, remorse, or despair affect the individual's health, causing digestive disorders, heart disease, circulatory difficulties and disturbances of glandular functions. Such emotions are all too common among school children and are suspected of being a cause of many types of delinquency and also of what is superficially thought of as feeble-mindedness.

It is true that remorse seems to play an important part in religious conversions, causing one to view his old life as utterly wrong and to desire to be released from it. If the conversion is to be thorough, however, this distress must be followed by a feeling of forgiveness and mounting joy which finally convinces the individual that he is free from the hold of old habits or the guilt of past sin and permits him to put his life on a new level, his actions sustained by new impulses and new commitments. Remorse without hope of forgiveness might conceivably lead to madness or suicide. There is little doubt that in past generations exaggerated condemnation of childish misdeeds resulted in many people's developing emotional instability, timidity and fear, or perhaps complete rejection of Christian belief. Fear is a very dangerous emotion to play with.

Wholesome emotions should be developed

On the other hand, mild emotions have a tonic effect on the body. Children may enjoy a wide range of moderate emotional experiences without being seriously upset. Cheerfulness, hopefulness and joy are characteristics of mature Christians. Consecrated living is not attained merely by timidly refraining from wicked deeds and thoughts. A Christian who lives at his best is one who has a positive, glowing life, who uses his ability and his talents to the fullest degree in ways that bring satisfaction to himself and benefit to others.

The emotions which we may safely and beneficially encourage through religious education are those of a pleasurable quality leading to wholesome personality adjustment. Such attitudes are: pleasure in taking part in worship and church activities; a sense of belonging to a group and of being recognized as of personal worth; satisfaction in accomplishment; love of the highest that one knows; the



Ellis O. Hinsey

The deepest insights often come as the result of long study.

tendency to accept ideals as a challenge; a profound concern for the welfare of others and a desire to help them; a conviction of the reality of moral values; above all, a feeling of being at home in the universe. A public school man, Professor Daniel Alfred Prescott, in *Emotion and the Educative Process*, says: "The keystone of the personality is placed finally for some persons only when they get 'a stake in the universe,' when cosmic meaning has been read into the significance of their own lives. . . . Many persons astound us with their endurance of frustration, their toleration for suffering, and their dogged activity toward goals because they have some blind but compelling faith in the meaning of their own lives. Religion has supplied this final supporting keystone of faith to millions." He suggests the necessity for curricula which will help young people "crystallize their assumptions and establish their faith."

Emotions such as these may be developed in many ways through our program of religious education. Some of these are mentioned here:

Through instruction. Religious concepts are the basis of religious emotion and give it content. Our highest ideas are the result of centuries of thought on the part of men of genius and are not learned by instinct. A child may know without being told that his parents love him, but he has to be told that God is like that. Increasing comprehension comes with increasing study. The deepest insights and most powerful emotions often come as a result of long study and thought which have led to a revelation of some aspect of God's character. Such an incident came to Henry Ward Beecher when he was a theological student. He had

studied the nature of God but he had never felt it deeply until one beautiful May morning in the Ohio woods, "when it pleased God to reveal to my wandering soul the idea that it was his nature to love a man in his sins for the sake of helping him out. . . . And when I found that Jesus Christ had such a disposition I felt I had found a God. I shall never forget the feelings with which I walked forth that May morning."

Study of the Bible and of other religious literature is, therefore, an indispensable foundation for religious experience of a high type. The more one learns of the person of Jesus the more compelling is the power of his personality; the more one meditates on the truths of Christian thought the more understanding is revealed to him. Shallow emotionalism based on meaningless repetition of symbolic words can never influence one's life as effectively as can the steadying stream of disposition based on a sound comprehension of values.

Through worship. Well planned liturgy may be a means by which understanding is endowed with the glow of beauty and harmony. This is the opportunity of our worship services. But they must be carefully planned and unhampered by discordances if they are to lead to a culminating experience. The doxology sung in the wrong place may throw a service off balance and ruin its effectiveness. The progress of the elements in worship is the result of centuries of experiment and should be thoughtfully followed: a sense of need, a vision of God, a feeling of contrition, forgiveness and cleansing, rededication.

Aesthetic appreciation is not quite the same as religious appreciation, but art is a good servant of religion and music is its most effective form. Music is a language which is understood by the emotions and when combined with words which are full of meaning to the hearer may lead to a strong effect. The story has been told of a Good Friday service in a theological seminary where the only presentation was through Scripture readings and organ music. The leader read passages telling of Jesus' passion and the organ retold the story in throbbing tones. More and more intense grew the words and the music, foretelling the tragic end. Visualizing the well known scenes in the emotion stimulated by the music, the congregation was overwhelmed by horror at the ancient crime and their minds were swept with one accord by the awful realization, "Oh, they are killing God!"

Perhaps most often religious emotion is induced by private prayer: prayer which arises from a felt need, acknowledges the omnipotence of God and receives its answer in renewed poise and sense of direction. Training in prayer is an important part of our teaching.

One form of group worship which has not been widely enough used is that of group silence, such as is practised by the Society of Friends. Many people have found relaxation, freedom from worry and new convictions of assurance and power as a result of meditation with a group in collective silence. This is a technique which might well be more widely used in our religious education programs, which sometimes tend to be over-rushed and too full of emphatic instruction.

By pageantry. Pageantry is an elaboration of liturgy or a combination of liturgy and drama. If it illustrates an event that has real significance it can be very effective in producing emotion. Our Protestant churches are woefully lacking in the colorful pageantry that meant so much to

(Continued on page 33)

A Lenten program for everyone

**A program for the Lenten season
in the church**

By Virgil E. Foster*

LENT is the church's supreme evangelistic opportunity. To whom should the program of evangelism be directed? To the persons outside the church? To the new members coming in from the Sunday school? Or to everyone? In this article an experienced director of religious education, who has nurtured a pastoral heart, outlines a program for Lent in the local church that will touch not only the new recruit but the older, hardened saint.

THE CHURCH exists to help folk find their way into complete working relationship with God. What this relationship can mean was shown by Jesus to be whole-hearted, whole-souled, whole-minded love for God and love for other people equal to one's love for oneself.

From the earliest history of religious consciousness it has been recognized that this experience is relative and can be an expanding, growing relationship. In more recent times it has come to be recognized also as an experience which can begin in early childhood and continue to grow as long as life lasts. Evangelism, once thought of as centering around a given moment of decision, bending ever toward that moment for each individual and reaching completion in it, has come to be conceived as embracing the entire program of the church and having as its objective a continuing, growing and never-finished experience.

Impelled by this new conception of Christian experience, the church has spent much of its energy in the development of a program of "religious education" for children and youth. This movement has captured the enthusiasm of the church as have few other developments and has reached out beyond the framework of the local church into community efforts such as weekday religious education and character education in public schools. Out of it has grown a vast structure of denominational and interdenominational agencies for promotion, curriculum production and leadership training.

Objectives must fit the individual

Running through it all is the central objective, which we cannot forget, if we would, of winning children, youth and adults into their full relationship with God: in worship, obedience to his purposes for them, the enjoyment of the larger life to which he calls them; and consequently into

their fuller relationship with men, in love and service. This evangelistic purpose lies at the heart of the whole program and fellowship of the Christian churches.

The specific aims of such a program of evangelism vary according to the age group concerned and even according to the background and problems of each individual. Its appeal should be kept within the experience-capacity of the individual or group being led. This experience-capacity varies considerably, even among the members of any one group, young or old.

The sermon which "takes hold of me right down where I live," has the best chance of winning the hearer to a fuller life. The church school lesson which does the same for the little child has the best chance of leading him into a fuller relationship with God. One child may need, most of all, to be led across the threshold of group life and to be helped to learn to relate himself unselfishly to others. Another child may already have accomplished that experience and needs most an opportunity to share in the great religious experience of people of all times. No child will be evangelized by a program which does not "take hold where he lives."

Evangelism must be a challenge

The program of evangelism, whether for children or adults, should aim toward a growing religious experience and a progressive commitment to Christianity. It should be kept within the experience-capacity of persons, but certainly not within their present experience. Many persons like nothing better than sermons and lectures which confirm their prejudices and opinions, and fortify them in a static experience. Children acquire this taste early from adults. The need for an organized program of evangelism arises out of the fact that folk life, left to itself, tends to satisfy itself in the enjoyment of pleasures distilled from the past and present. Both as individuals and as a society we need to be challenged and drawn beyond present experience and commitment into the larger relationships that await us.

At any given time a child's Christian commitment will seem complete to him. He does not think of it as elementary. This has practical importance for the church which wishes to include its children and youth in a program of outreach into the community. The child has as much to "sell," from his point of view, as has the mature adult. If he is having a happy religious growth, he can invite other children to come and enjoy his church with him, as well as can a man or woman. At the time, that experience of religion is full for him. There is a sense of completeness about it. No greater sense of completeness should come to the adult; for Christian experience ought always to be an expanding realization. At any given time it should compel us to carry the "good news" to others.

Yet, any satisfying experience carries with it, along with the sense of completeness, the invitation to something more. The organized program of evangelism ought always to be directed toward that "something more," never placing emphasis upon a fixed or static experience. Even "joining the church" should be clearly one in a series of forward steps, one in a series of expanding commitments. A minister should not be content, for example, with a "pastor's class" which initiates children into the fellowship and work of the church and then leaves them without further guidance from him. A boy or girl who has been a member of the church for a year or two and "doesn't feel any different"

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from the way he was before, may need the pastor's counsel much more, and be in a better position to benefit from it, than the one who is now joining the church amidst the excitement of the big event.

Evangelism, must be continuous

Furthermore, there are in most churches young people and adults who, having joined the church, have lost interest in it, and who need a new hearing of the "good news" to win them back into an expanding Christian experience. These are often neglected in the organization of the program of evangelism. Nominally members of the church, they are actually outside its fellowship more than many who have not yet "joined" it.

Evangelism should lead boys and girls, young people, men and women, into a progressive involvement in the Christian fellowship and program of the churches and of other Christian institutions. Formal membership in a church is one involvement. It can be an important one, but sometimes it becomes quite unimportant. Singing in a choir may be another involvement. Participation in the missionary enterprise another. Making and paying a pledge to the church budget is another. "Selling" a neighbor the idea of coming to church or church school is another. Regular attendance is an involvement, distinctly different in character from hit-or-miss attendance. Being helpful in the church school, as a member of a class, is an involvement quite superior to disruptive behavior. Studying the Bible, coming to appreciate the expanding religious experience portrayed in it and responding to the "good news" revealed in it is an involvement basic to all the rest.

The inner commitments of affection and devotion, made from week to week, as the understanding of the child, youth or adult expands, are the most effective and binding of all; and are the most to be sought after. Many of these involvements can begin in early childhood. They should embrace a growing appreciation of the Christian faith and its many brave and beautiful expressions in deed, art, worship and service, along with an expanding extension of that experience into human relationships. But they should be worked toward constantly as the objective of the entire church program.

The Lenten program

The program of evangelism should be year-'round. Yet, periods of special emphasis can be of great value. The opening weeks of the fall are a good time for a special emphasis upon "reaching the un-reached," for example. Thanksgiving should heighten appreciation for the physical world with its beauty and productiveness. Christmas can bring new appreciation of the central meaning of Christianity: the out-flowing spirit. The coming of the new year reminds us that the human spirit in proper relationship with God is being continually reborn. Lent is a time for lifting to consciousness and for high-lighting the personal meanings of the whole Christian experience. Coming at a time when the year's cycle of teaching is well advanced and approaches the climax of the Christian story, the Lenten program can draw upon and give meaning to all that has happened or has been learned.

Special attention should be given during Lent to the interpretation of the meaning of Christianity to each age group in the church and of the place of Jesus in our faith.



Scotford

Some churches have a special communion service for new members.

This should lead to a more meaningful commitment for each child, youth and adult to the Christian life.

The larger significance of the Christian fellowship can be made real to children by bringing into their educational program, for example, some of the choice personalities of the church so that they may come to know them and have a sense of working with them. A deacon, a trustee, the janitor, the minister, an officer of the woman's association, a missionary, a social worker can all be helpful. A field trip, or several, to other churches representing different faiths, social responsibilities and architecture can enlarge the child's appreciation of the church and increase his sense of involvement in something significant. Sessions with the pastor, in formal classes or in the children's departments, can do much to unify the child's whole experience in the church and give it direction. Ceremonies of personal dedication and dramas challenging individuals to courageous living have their place in a Lenten program.

Planning the Lenten program

In order to make full use of the Lenten period, the one in charge of planning for it might well include in the preparation at least the following:

1. A meeting of teachers and officers of the church school and the minister, spent in getting a clear picture of the evangelistic purpose of their work and in planning the special emphases and program features for the season.

2. A meeting of this same group with parents and church officials for a discussion of Lenten plans and of suggestions for parents who wish to use this season for special religious emphasis in the home. When parents can be brought to the point of making conscious and definite steps forward in Christian practice and observance in the home in cooperation with their children, the greatest single achievement in Christian development has been accomplished.

3. A frank discussion of Lenten possibilities with the children and young people themselves. The more they share in the planning of it, the more significant will the program be to them. In most cases, children and young people will not need to be "sold" the idea of special effort

during Lent. They will appreciate the opportunity and will join eagerly in the plans.

4. Publicity showing the total Lenten program, with the inter-relatedness of the efforts of all concerned. The sense of unity in the whole church enterprise should be sharpened.

5. If the church has not already conducted a home visitation canvass, to win new friends for the church and deepen the spiritual life of people, this might well be done during the early days of Lent, or prior to Ash Wednesday. Children and youth should have a share in it.

The minister will probably have to initiate these moves, but can turn over to laymen much of the responsibility for directing the program.

The pastor's class

Seldom are two ministers found who handle the pastor's class in the same way. The success of it varies widely. A few ministers value sufficiently the opportunity it affords, to meet with its members throughout the fall and winter at least, usually on Saturday, for a thorough study of the church, its responsibilities and the Christian experience of the individual. At the other extreme, many ministers, if they conduct such a class at all, do it in a perfunctory fashion. There are rich possibilities in the pastor's class, especially for the children about to join the church and those who have joined recently, but also for younger children if the pastor can take the time for it.

Most denominations provide materials for such a class and give adequate guidance in the interpretation of general Christian background and denominational history. Certain other possibilities that can have great significance are the following:

1. A visit to a Jewish synagogue for an interpretation of Jewish faith, practice and architecture by the Rabbi or a Jewish teacher.

2. A visit to a Catholic church for the same purpose. Priests are usually glad to render this service and some of them will even take such a visiting group "behind the scenes" to the vestment room.

3. A similar visit to local mission stations and social centers, if there are any near, for an interpretation of their work.

4. A study of one's own church, its history, architecture, symbolism, worship, the uses of the building, needs for improvement. A building of any great size will have rooms, activity and history that are strange to boys and girls.

5. A study of the great music and hymns of the church. The director of music and the organist will be of great help if asked to cooperate in bringing to the children a larger appreciation of this phase of the church's life. This might include a visit to the organ chamber, with an explanation of the mechanics of the instrument, and a visit to the music library.

6. A session with a trustee who will explain simply the financial operation of the church and one with a deacon who will interpret the larger program of the institution.

7. If a theological seminary is near, a visit to it, with an interpretation by the president or a professor of the work of the school, could be made significant to the children.

8. A dramatization by the class of the history of the local church, some incident in general church history, or a Bible story.

9. A vesper service conducted by the members of the

class, with parents invited, coming as a result of a careful study of worship and its place in religious living.

10. The making of some permanent contribution, as a class, to the equipment of the church. This could be something simple but useful: a minor repair, a cross for the communion table or altar, a book for the library, a good print of some great religious painting (need not be expensive), a guest register, or some other item according to the needs of the church. This would be an interesting and a significant involvement in the institution for the children.

11. An interpretation of the sacraments of the church. Some of these are puzzling to children. We should not expect them to join in them until they understand them, at least in an elementary way.

Reception into the church

Some churches have traditional ceremonies in which children and young people are received into membership, while others are free to experiment with new procedures. There is real argument for receiving the younger members in exactly the same way that men and women are received, and along with them. As a suggestion for the church that wishes to use a special ceremony for receiving members of the pastor's class, however, a service of commitment will be found below.

If there be anyone who is doubtful of the necessity for evangelism in each age group, even the youngest, let it be said in conclusion that the teacher who thinks that "all" he needs to do is "educate" a child, allowing him to find his way without further guidance into his full relationship with God and his fellows, is probably forcing upon someone later the necessity for "saving" the child from past mistakes by a more persuasive method. Let the teacher of the little child do well the work of directing the child in a progressive involvement in Christian faith, worship, work and fellowship, to the limit of his experience-capacity, so that he may continue from year to year in full and happy relationship with God.

Service of Commitment

Note: To be used in a regular service of worship of the church, or in a special communion service. It may be preceded by a service of baptism.

MINISTER (to the congregation): Children and young people from our church school stand before us today signifying their desire to become members of this church. The decision of each one has been made after study and prayer. In his endeavor to understand life and its meanings for him, each seeks the companionship, guidance and inspiration of this church fellowship.

(To the children): In the hours we have spent together we have talked about the life that is within as well as about the life around us. The inner life can grow if nourished, even as our bodies grow. We need to seek that spiritual nourishment in regular worship.

THE CHILDREN: "God is a spirit; and they that worship him must worship him in spirit and in truth."

MINISTER (to the children): The inspiration which we receive in worship should flow out in service to others. Jesus worshipped regularly and also went about doing good.

THE CHILDREN: "Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me."

THE MINISTER: Will the parents of these children, and all those who have taught them in the church school, please rise. (*They will stand.*) Yours has been a worthy work and today we enter upon a still larger opportunity. Let us dedicate ourselves to a continuing fellowship of growth and service with these children. Let us pray.

A PRAYER OF DEDICATION (*by a parent or teacher*)

THE MINISTER: Let the members of this church please rise, thus signifying their willingness to assume their responsibility in working with these parents and teachers in leading these children in the way which they have chosen.

MEMBERS OF THE CONGREGATION: We do covenant with these children and with their parents and teachers, to walk with them in faith, love and service, looking to God for strength.

CHILDREN AND ALL: Together we face the future, knowing that each life dedicated to a good cause is strong. We would learn, one from another, as we go forward in the spirit of him who taught us to say, when we pray:

THE LORD'S PRAYER, *in unison*

Vows of church membership, or welcome into church fellowship according to the church's custom.

HYMN, "Blest Be the Tie that Binds"

BENEDICTION

What About These Emotional Religious Groups?

(Continued from page 3)

to be in keeping with such a need.

Church people should cultivate a distinctly friendly fellowship with individuals of these groups whom they meet. They should have a genuine interest in them and take pains to introduce them into some friendly church group with whom they may be expected to be at home. Wealthy people may not find it easy to feel at home with the "working class" and foreign groups, and manual laborers and new immigrants may be equally uncomfortable with the ordinary group of executives. In other words the greatest care must be taken to select just the right group in which they will be happy. This may be in some other congregation rather than one's own. The aim is to minister to these people and not merely to gain a recruit for our church, however desirable that may be. Indeed it is surely within the mark to say that all of our congregations should set themselves to cultivate a deeply friendly spirit and a spiritual warmth in all our associations. It is scarcely a church unless it is a warm, spiritual fellowship. Such a spirit is imperative for reaching these people, for holding those we have, and for preventing another generation from going where these have gone.

Then it is right for these people and for us all to be stirred and deeply stirred. The world is full of needs and causes that tear the heart strings—about which we can do something. Instead of being artificially worked up by harrowing stories of "sin," people may be brought face to face with some of the results of wrong doing and so impelled to throw themselves into the struggle to help suffering humanity. The work of the Red Cross in case of disaster or war illustrates the validity of this approach. Many

people find sanity of mind and even renewed physical health while working with unremitting vigor in such enterprises. It is only too true that many churches do not always present a legitimate, gripping appeal for consecrated service as sharply or in such compelling fashion as the emotional groups do their cause for decision in regard to some vague formula or empty, reiterated phrase.

Then, the regular preaching service can be warm and friendly and have its own thrill without degenerating into emotionalism. If the minister presents human needs in the world of his own day and lets the situations and events in which his people live illumine eternal verities, then the people should get a new grip on reality and through fellowship, service and sacrifice find themselves wrapped up in the bundle of life with God the Father. In this experience there is an emotion far deeper than tears.

The thought of so many earnest persons seeking the Way of life where it cannot be found calls attention most emphatically to the tremendous importance of the religious education of children and youth. The church school, vacation church school, weekday religious education, nursery schools and camps under the direct guidance of intelligent, consecrated and skilled Christian leaders make it possible for these young persons to get such a taste of the better things that they will not be misled. Then there must be groups of young people, and of parents and adults who will study to make themselves competent in the home, community and national life. The consideration of specific questions in the general mind in regard to religious and all other questions, offers abundant opportunity to enroll and to influence increasingly large numbers in their daily living and to bring them ever into closer harmony with the mind and purpose of God.

The aim is not merely instruction, but to help every group, class or society to *experience* friendly cooperation, democratic procedures, the deep joy of discovering for themselves ever more about God through his world and through struggle and sacrifice in human service. All this must be bound together in the beauty and glow of intelligent Christian worship. In all these ways a true, deep enthusiasm is generated for great compelling and worthy ends—for justice and mercy; for democracy; for the good life; for humanity; and supremely for God the Father of us and all men. These convictions and concerns result from consecrated, intelligent study and work when these are done in conscious cooperation with God.

Such considerations as these lead the minister and lay leaders to severe self-criticism and to ask such questions as these: In our preaching and teaching do we present only what is true and what we implicitly believe as we present it to others? Do we stimulate and arouse others to seek truth and beauty? Do we present the needs of the human heart and of the world as they really exist and with such compelling reality that hearts are moved? Do we by our own example and presentation and stimulus lead others to know the living God, by their own experience, as Father? It should be our proud boast to be able to say with calm assurance, "The Father and I are one." This intimacy with God is natural to the little child and should grow and deepen through all the years of our life.

In such ways we can meet the deep needs of people, put a genuine emotional drive into all we now do, and prevent a new generation from following the false trails of these emotional groups.

A state council uses audio-visual aids

By Carey M. Young*

FOR THE PAST TWENTY MONTHS the Council of Churches and Christian Education of Maryland-Delaware has used still and motion pictures. These have proved to be a most effective method for furnishing churches with high quality programs of audio-visual education and also for advertising the work of the Council of Churches.

In the past, church audiences were tolerant with second rate visual programs; they rather expected breakdowns to occur. Today such programs are passe and errors in projection need not occur. When we started our program churches were skeptical, ministers were hard to convince, and financial guarantees were difficult to close. However, we had seen how a smoothly and artistically handled program could provide rare moments of spiritual uplift for all who saw them and we knew that this kind of program would appeal to church-going people if appointments were made.

The May Experiment

During the spring of 1941 we set up what we called our "May Experiment." From the Harmon Foundation in New York we rented the sound film "The Kindled Flame," understanding that the price of the week's rental would apply to the cost of a long lease on the film should we later decide to purchase it.

Eight churches agreed to accept a date for one showing. The Council of Churches was to furnish all the advertising, the equipment, the operator and the program. All offerings were to be turned over to the Council of Churches. The service consisted of hymns with words projected on the screen, appropriate comments interpreting a number of beautiful colored slides on the life of Christ, and the projection of "The Kindled Flame." With the reading of the 26th chapter of the Book of Acts, a most suitable Scripture paralleling the story of Marcellus, the leading character of "The Kindled Flame," the program took an hour and fifteen minutes and was highly appreciated by each audience.

The attendance for the week averaged around seventy-five and offerings amounted to approximately eight cents per person. As a result of this experiment we were convinced that "The Kindled Flame" could be shown to new audiences any time, anywhere. To date this picture has been projected in more than a hundred churches in and around Baltimore for never less than the standard rental price of the film and with consistent acclaim. The May Experiment proved the need for careful financing. As offerings varied with the attendance, we saw the necessity of obtaining a guarantee for each showing. This was worked out on the basis of a ten dollar guarantee, with the

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Council of Churches sharing 50-50 in all offering receipts above the guarantee.

Vacation Schools

In June, 1941, vacation church schools began to open. In the meantime the Maryland Bible Society purchased for our use the excellent little sound film called "The Book of Books." This film together with ten kodachrome 2 x 2 slides on episodes taken from "The Life of Christ," were woven into an effective thirty minute worship service for children and presented to thirty-five vacation church schools for a nominal charge of \$1.00 to cover travel expense. A small collapsible screen was necessary for this project as the operator must move in and out of such classrooms with the least possible distraction to each group. At times as many as three showings were made in one morning. The children were enthusiastic and did much to advertise the fact that a "man from the Council of Churches came and showed some beautiful pictures about Jesus and he had a moving picture that talked too." This vacation school project brought home to many people how the educational possibilities in the use of slides and moving pictures for children could be made practical.

Fall and Winter Program

In the fall of 1941 we were still in the red financially. The cost of "The Kindled Flame" had been \$150.00 and we knew that if we were to "continue in business" we must secure an appointment for every Sunday night and make as many engagements through the week as was practical. We published a bulletin entitled "At Your Visual Service" in which we listed our visual offerings.

Fall and winter appointments for programs were secured largely through the minister, over the telephone. Stress was laid upon the concrete values to the educational program of the church and how important it is to get our church people to think in terms of visual aids as a part of their regular church program. Young people's societies often combined with the evening church service and on such occasions the operator would take along a team of young people to share in the program by reading parts over the microphone and dramatizing the 26th chapter of the Book of Acts.

A comment from a letter received from a director of religious education indicates the reaction of the local church:

"Never have our young people been so enthusiastic about a program as they were when you and the team of young people came to bring us the films. Personally, I have never seen a film which so much impressed me with the truth of Christian teachings, and which helped me form a higher philosophy of life as did this picture, "The Kindled Flame." The film, "The Book of Books," revealed a world which I had not known and brought an education in the printing of the Bible and an appreciation and reverence which should be the privilege of every child and adult to know."

All through the winter months the showings went on. Ministers told each other about the educational value of the program the Council of Churches was sponsoring. Special groups requested various types of programs and interest developed to such an extent in the migrant pictures that we finally purchased an abbreviated copy of "Windlings of the West" in Kodachrome. This film was shown in the same program with 70 colored 2" x 2" still

pictures on the migrant situation in America and gave, particularly to women's missionary groups, the visual realism the words alone could never bring. As a result many dollars were raised for the migrant cause.

The Lenten Season

Each year it seems the season of Lent becomes increasingly meaningful to Protestants. We had had enough experience with spiritual values in audio-visual aids to know that an artistically balanced religious program would draw people, especially at the Lenten season. We asked what film on the market had a spiritual message with artistic value. After previewing several we found the answer in "The First Easter," produced by a British company and distributed in this country by the Harmon Foundation. This film is catalogued as A-1 in the new catalogue of films prepared by the Religious Film Association.¹ A bulletin describing our special Easter offering went out to the ministers of the city and interested lay persons. Fifty still pictures interpreting the Passion Play at Oberammergau were correlated with the 30 minute sound film "The First Easter." Audiences were most generous in their praise of this special type of service. Two weeks before Easter the program was booked solid. Schedules from churches of all denominations were accepted.

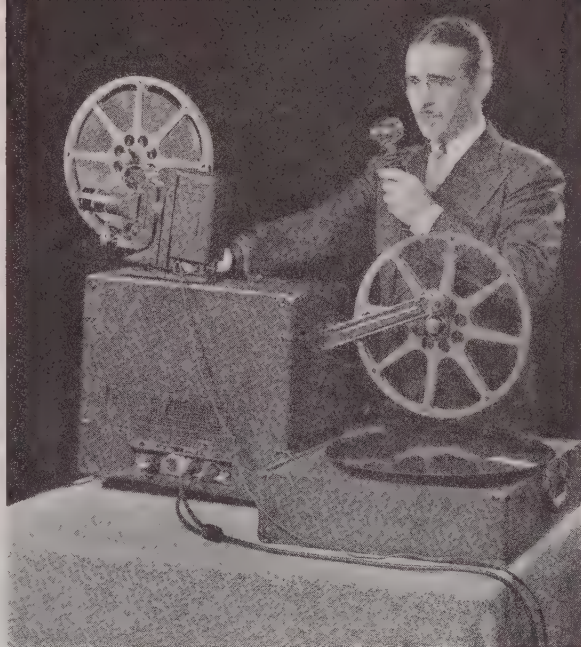
Entertainment

With a thousand dollars now invested in audio-visual equipment the question was faced as to where to draw the line on the use of equipment. Should we use it purely for religious programs with slides and motion pictures? To what extent, if at all, should we show educational shorts, cartoons and feature pictures of a purely entertainment character? Our conclusion was based on the emergency of the hour.

Baltimore was fast becoming a crucial center for war defense workers. They were pouring into the area at the rate of 1000 per week, strangers in a strange land. Little was being done to orient them in their new surroundings. Conscious of their presence, the churches began to work at the problem cooperatively through the Council of Churches and Christian Education. The children in one large government development were without recreational advantages, with only one small meeting hall available. Permission was obtained to show movies here to the children on Saturday afternoon. A charge of ten cents was made and all through the winter months the hall was packed with youngsters from four to fourteen years. This gave the children a chance to unify their experience around an activity brought to them by the church, and with amateur shows, community sings, and the movies, they really had a time. A strong Sunday school is now operating at this same building and during the summer of 1942 weekly outdoor movies have been shown under the auspices of the Sunday school. Freewill offerings pay for the expense of the films and any excess goes to help pay for a vacation school program.

In the Trailer Town communities surrounding one of

¹ Last May the Religious Film Association was formed by sixteen Protestant church boards and publishing agencies, with the purpose of supplying information and materials for visual education through the denominational book stores. See the October 1942 number of the *Journal* for a report on the development of the Religious Film Association, "Footnotes to Progress."



Mr. Young and machines. The equipment illustrated here consists of a Bell and Howell Sound-O-Film Master Projector; on it an S. V. E. Tri-Purpose projector, for showing slides and films; a two speed turntable with phonograph and record attachment; and a microphone for public address and auditorium use. (The loud-speaker and the 9 x 6 foot screen do not appear in the picture.)

the largest air-plane factories in the East, where families are living in trailers row on row, we showed outdoor movies each week this past summer, to these people who have arrived from every state in the union. These gatherings are friendly and informal, with the children taking part in voluntary songs over the microphone and in group singing.

Conclusion

In eighteen months the equipment has been used more than 300 times and to approximately 28,000 people.

For the success of a visual program such as the one outlined above, it is only fair to say that at least a part-time operator should be available. One person responsible for the equipment who keeps it in mechanical condition is important. Almost any person can learn to operate a sound projector, but there is much more to the successful use of audio-visual aids than running a projector. Skill in handling a total program smoothly, and in putting on a correlated well balanced service comes only through long hours of experience. The equipment shown here is no "plaything." It requires a certain sense of the "fitness of things" to set up the equipment in a strange church and get the most from the sound and visual tools with which you work. As operator an ordained clergyman can take over an entire service and carry it through most acceptably right alongside the projector.

From first hand experience the Council of Churches and Christian Education of Maryland-Delaware recommends the use of audio-visual aids in worship services, young people's gatherings, missionary groups and for recreational purposes, and wherever programs can interpret to the public what the Council of Churches stands for and is doing. Several motion pictures have been made of the Christian cooperative work now going on in Baltimore and all have had a strong promotional value.



The kindergarten in its large, well-equipped room.

A Sunday and weekday school

By Norman Whitehouse*

A PRE-SCHOOL PROGRAM that provides Sunday and weekday education in one is being carried on by the First Presbyterian Church of Evanston, Illinois. It is conducted by Mrs. James E. Brailey and a staff of teachers, with advice from the minister and a mothers' committee composed of mothers from the church who have children in the school.

The School is divided into the Nursery, for two and three-year-olds, and the Kindergarten, for four and five-year olds. Each is held in the room on the first floor of the church house which is used for the same departments on Sunday. Both have large, well-lighted and ventilated rooms.

The Director of the school takes full responsibility for it, including financial obligations. The money from the tuitions charged for the through-the-week school is used for the salaries of an excellent staff of trained teachers, for a doctor, and for equipment. No rent is charged and heat and light are furnished by the church. In return, the Director has full responsibility for these departments on Sunday, including teachers, supplies, etc. About seventy-five per cent of the children enrolled in the weekday school attend the Sunday school, and most of the teachers who assist during the week are also present on Sunday. Because of their training in education and religious education they are able to direct creatively the activities and worship on Sunday with a sense of what children need and enjoy in religion.

The Sunday nursery and kindergarten departments have the use of the modern equipment purchased by the

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weekday school. This includes plants, flowers, pets, books, pictures and puzzles. Also, blocks, painting easels, doll and housekeeping material and wheel toys—all owned by the weekday school—are used in the activity period on Sunday. Thus the weekday school makes possible a finely equipped Sunday school. During the week the children spend much of the morning out-of-doors on pleasant days. The playground is equipped with modern apparatus. Field trips are conducted to give the children a better knowledge of their environment. Some places visited during the year are the fire station, park, airport, railway station, a greenhouse, the post office, and a tour through their own church building.

The all-round development of the child is the aim of both the weekday and the Sunday school. Experiences are provided which will develop unselfishness, fair play, independent thinking, cooperation, orderliness, responsibility, and reverence. Group and individual records of progress are kept, and a careful study of each child's development is formulated by the room teacher with the aid of the physician. Conferences with the parents are welcomed and several parents' meetings are held annually.

The Sunday program differs from the weekday program in introducing specifically religious teaching. Often the worship service on Sunday is held in a church that has been erected by the children themselves out of large hollow blocks. The prayers said and songs sung within these walls are more meaningful and sacred to the children because they had a part in building the church.

Underlying the curriculum of both the weekday and the Sunday school there is stress upon the molding of Christian character. It is a God-centered world to which the little children are introduced. Service, thanksgiving, cooperation, love and appreciation are a part of their atmosphere. Through this integrated program the development of self control, ability to play with other children, and forming desirable habits are combined with a growing knowledge of God and his world. In this way the children gain a rounded appreciation and approach to life.

Advance Briefs



A ONE-DAY CONVENTION in Humboldt County, California, on November 15 reached 5917 persons. The team included twelve denominational executives and field men and was directed by Abbott Book, State Secretary (Northern Area). This was one of a series of all-day Sunday Advance Conventions in Northern California which have reached many thousands. The program places team members in pulpits Sunday morning, in united conferences in the afternoon, and in a mass session in the evening. "The greatest day for religion in the history of the community," was the way in which the ministers described it.

» Writes Dr. Manson Doyle of the United Church of Canada: "We have had a very encouraging response. Without any expensive campaign we have been able to get a registration of about one-third of our Sunday schools. Probably half as many more are using the Advance program without reporting."

» "Church Night at Home" with carefully prepared materials for the use of families was promoted successfully by the Minneapolis Church Federation and also the Tulsa Council of Churches on Tuesday night of Religious Education Week. The program was entitled "An Open Door." Tulsa Council of Churches also carried out a religious census during the week.

» Ten cooperating churches of Melrose, Massachusetts, observed a "Melrose Church School Night" with a Mexican *motif*, including appropriate fiesta features and promoting the Mexican mission study theme. But the *iglesia* or sanctuary service presented the challenge of the seventeen million "unreached" in the U. S. A. as well.

» The South Race Street United Brethren Church of Van Wert, Ohio, launched its Advance with (1) a special prayer service, (2) a school for the workers, (3) an every home visitation, in the community.

» The First Christian Church of Salem, Oregon, outlines its Advance program with very specific goals in home, church, and community; but goes farther. Definite program and resource materials, and specific training for workers are made available to insure reaching the goals.

» Among eighteen illustrations of the way in which the Advance is making headway in the Presbyterian Churches of Oklahoma and Texas, Rev. Thomas B. Gallaher, Regional Director, lists:

"A special committee, appointed by the Session, is going over the church roll, carefully and sympathetically considering all 'inactives' for reasons why they are inactive, then assigning them by name to some appropriate group in the church, such as a Bible class, Auxiliary, etc., for efforts at enlisting in the work of the church. . . .

"Bible class members are visiting those who are unable to attend Sunday services and enlisting them in Home Bible Reading classes. Efforts are being made to locate suitable places for outpost Sunday schools. Bible classes are being urged to begin neighborhood Bible classes in these homes, either on Sunday afternoon, or through the week. . . .

"Extended sessions for primary and junior groups are

All Out For Family Week

PLANS ARE ALREADY UNDER WAY for the widespread observance of Family Week, May 2-9. This year, it will be sponsored by all religious communions, Catholic, Protestant, and Jewish. Representatives of the National Catholic Welfare Conference, the United Synagogue Council, and the Inter-Council Committee on Family Life representing interdenominational agencies are working out a common "platform" and statement of purpose. Several national government and social agencies are cooperating. While sponsorship rests with the religious groups, the aim will be a community-wide observance in every community.

Program and guidance materials will be issued by the various religious agencies. They will be available for all Protestant churches either through the denominational boards of religious education, the International Council of Religious Education, the Federal Council of Churches, or the United Council of Church Women. Proper plans should be laid now in the parish calendar and by local councils, with committees appointed to arrange and conduct the observance.

being encouraged, using the materials provided in the Graded Series. This tremendously increases the time given to Christian teaching, and increases its effectiveness. . . .

"Church officers are engaged in various activities: they are visiting in the homes to stimulate family worship and altar; they are visiting in the interest of Bible possession and reading in the homes; they are visiting to encourage attendance at church; and they are forming the nucleus of personal workers groups. By pre-arranged plan they are visiting every department of the Sunday school to acquaint themselves with the teaching work of their church. . . .

"Each new person coming into the church is promptly assigned to a couple who are designated to take the new member under their care and see that he is properly incorporated into the on-going life of the church. . . .

"Selective Service Questionnaires are being circulated, to find out the abilities, likes, and purposes of all the members of the church. They are asked what kind of service they would like to render, and what they can do to be of leadership. This is done by check list. Sample lists can be provided if asked for. Unsuspected leadership is regularly uncovered in this way. . . .

"Lists of children, young people, or adults who are not members of churches, or coming to Sunday school, are prepared from surveys, these lists given to good people who have agreed to this, and they go out and endeavor to form these people into new classes in the Sunday school. This type of work has met with fine success in certain instances."

» The Texarkana District (Methodist) reports increases in church school enrollment in seventeen of the twenty-one charges, five having passed the 20 per cent goal.

» The Cushing and Enid (Oklahoma) Methodist Districts held a Preachers' Retreat for the consideration of the United Christian Education Advance and their part in it.

» November 8 was observed as High School Go-to-Church Sunday, in Minnesota, as part of National Education Week and with direction and guidance by the state Advance Committee.

» A drive to enroll men has doubled the United Brethren Church School of Hewitt, Minnesota.

» The churches of Sauk Center, Minnesota, united in a reception to the public school teachers.

» The Philadelphia Conference Board (Methodist) observed Religious Education Week with twenty-one United Christian Education Advance Conferences.

» The Five Year Meeting of Friends made Religious Education Week just the first week in Christian Education Month in which the Advance was vigorously promoted.

» Clem Baker, Little Rock Conference Executive (Methodist), reports enrolment increases in seventy church schools, several reaching goals of 20 per cent increase.

» At the National Baptist Convention in Memphis, a Ten-Point Program for laymen was adopted as a means of enlistment and training for the Advance.

» A survey of Nashua, Iowa, conducted by the St. John Lutheran Church, revealed fifty per cent of the community either unchurched or inactive. Fifty-eight Lutherans were discovered who were not enrolled in any local Lutheran Church.

Reach every person



THE UNITED CHRISTIAN EDUCATION ADVANCE is concerned with "reaching every person" in home, church, and community. The outreach of the church school and the church in its friendly ministries to people is basically an evangelistic outreach.

Under the emergency need for swift production of war materials, hundreds of industrial centers have sprung up. In these centers, concentrations of 25,000 and 30,000 workers are not uncommon. These workers are housed in dormitories, camps, trailers and quickly created towns. The church has a distinctive ministry to these workers and their families. While not strictly related to the Advance, the instances cited in this article tell the story of local churches, churches working together informally and in city, county, and state councils—striving to "reach every new person" in their communities, offering to them the friendly services of the church and presenting the claims of Christ and the Christian life. These activities are definitely related to the community goals of the Advance whether they are so labelled or not. They are part of the evangelistic, educational, friendly outreach of the church to persons.

In these new communities thousands of workers and their families are without church contact or the slightest semblance of religious instruction. Here there is opportunity and a challenge to reach every person. It cannot be met by one church or one denomination but by working in close cooperation in communities, in states and through national denominational and interdenominational agencies "the church" may take Christian teaching to every person.

Here is how a few communities are doing it.

Dayton, Ohio

North Dayton has a new government housing unit and two trailer camps. There are in the housing unit approximately 1000 children under eighteen, in the trailer camps some 300. Under the leadership of the Church Federation of Dayton and Montgomery County two vacation schools were held last summer, one in the Community

Center of the Parkside housing unit and the other at a church near the trailer camps. Before each school was held one week was set aside for Friendly Visitation Campaign, in which pastors and teachers called on all families in the two areas. About 100 children attended each school. Eighteen churches cooperated to finance this venture and furnished volunteer teachers and helpers. To sum up the value of these schools, there were summer activities for these children; at the close of the schools came requests for a Sunday school at the Parkside housing unit as it was difficult for parents to be free to take their children and the children were too small to go by themselves to the churches a half mile away. Many children started attending the church in which the "trailer camp" school was held. One of the interesting things about the trailer vacation school was the number of intermediate boys and girls who attended.

A teacher calling at one home found that there were four children, the oldest a girl of sixteen. When the mother discovered that the age limit was fourteen she asked if there were anything a sixteen-year-old could do. The girl became an assistant in the kindergarten.

Connecticut

In Connecticut, under the leadership of the Connecticut Council of Churches, local churches are conducting cooperative pastoral calling and are uniting their week-night programs. In several communities churches have combined to transport children from distant new housing developments to the nearest church schools.

Detroit

"Educational evangelism" is the term that could well be applied to several community summer programs conducted by cooperating Detroit churches. In three projects carried on in highly congested areas, one third of the children contacted were entirely unchurched. Work is continuing in these three areas. Two denominations have employed workers doing Sunday school missionary work in trailer camp areas. Miss Mary Murray, a Baptist worker, lives right in the trailer camp. She urges people to go to nearby churches, but does a great deal of class work and children's work. Miss Murray is anticipating the arrival of a church on wheels for use for religious meetings.

The Detroit Council of Religious Education is conducting sample surveys of several areas. Data are first secured from industrial firms, township boards, school boards. From

maps and data secured an area two blocks square is assigned to a woman volunteering from one of the churches. This woman calls in the homes to obtain information about the religious background of the families. This serves three purposes: first, there is a friendly call on the newcomer; second, the information needed for careful planning has been obtained; third, in the process the woman who did the calling becomes greatly interested in meeting the needs of these people.

Vancouver, Washington

Vancouver, Washington's population jumped from 18,788 in 1940 to about 75,000 in December of 1942. To house these newcomers there have been built or are being built dormitories housing 4,000 men with their families, 1000 permanent and 4,000 temporary houses and 8,000 war time apartments. Most of these projects are too far out from the city to be adequately served by present churches under tire and gas restrictions. The Ministerial Association appointed a committee last March to develop a program. Out of the problems faced and plans projected a Council of Churches has been organized. The Council engaged Miss Eleanor Warne as field worker. She began a religious survey but soon called on youth groups of the churches to come out on Sunday afternoons and assist her in the survey. One Sunday school has been organized at Ogden Meadows. Meeting in makeshift quarters, it has over a hundred members and is staffed by teachers recruited from among defense worker families. A vesper service is held each Sunday evening, with an attendance which fills the clothes drying room of one of the apartment groups—the largest place available.

Surveys reveal that 10 per cent of the newcomers are Catholic, 10 per cent mixed Protestant and Catholic, 65 per cent professing preference for Protestant. Only 15 per cent profess no religious affiliation or interest. An unusual feature is that the results of the survey are being shared with the Catholic Church and it is bearing a proportional share of the cost of making the survey of these families. Hundreds of the newcomers have said to the representatives of the churches, "You are the first caller who has come to our new home!"

Portland and Bath, Maine

Maine churches are realistically facing wartime problems. Take a city of 73,000 population, a trading center with no large industrial or related industries; increase the population by twenty-five per cent; add to this a tremendous influx of Navy men, some with their families, many additional Army men, and you have a typical picture of the situation which confronts the churches in Portland, Bath, Kittery, and in some degree other centers of Maine.

Through the summer months, the Maine Council of Churches and the various denominations, aided by the Christian Commission for Camp and Defense Communities, surveyed their responsibilities. In September 1942 the Protestant Episcopal Diocese of Maine employed a worker, the Rev. G. M. Jones, to give his entire time to minister to defense area families. Through the friendly cooperation of the Diocese, arrangements were made for the Maine Council of Churches to supply Father Jones with report cards on which he records all families not of Episcopal preference. These cards are filed in the office of the Maine Council and the information regarding these

newcomers is sent to the nearest minister of their denomination. A similar arrangement has been made with the Roman Catholic Church and with the local synagogue. Father Jones is rendering a genuine service by his friendly and helpful contact with persons of all faiths, as he visits in the various new housing projects being erected in the Greater Portland area and other Maine communities.

Stimulated by this plan of the Episcopal Church, other denominations are appealing to their Boards for support to enable them to put other workers in the field, the hope being that at least three besides Father Jones may be employed within the next two or three months. This work was given further impetus by the findings of a survey made by Dr. H. Paul Douglass in Portland under the supervision of the Greater Portland Council of Churches, and one in Bath under the Maine Council's auspices, in October. Whatever work is done will be carried out on a cooperative interdenominational basis under the supervision of the Maine Council's newly created Committee on Ministry to Defense Areas, of which the Rev. Harold C. Bonell of Portland is chairman. There is the most complete cooperation on the part of all denominations involved and a genuine desire to work together to meet needs and seize opportunities for fellowship and service to newcomers. All the denominations and local churches realize that unless they act together these needs and opportunities never will be adequately served.

Presque Isle, Maine

Presque Isle, a small city of 8000 in 1941, now boasts some 15,000 or 16,000, an increase brought about by the influx of military and civilian personnel. The churches, the ministers and leaders believe in rendering the special services to people that the emergency demands.

E. Milton Grant, pastor of the Congregational Church, sums up their philosophy in these words: "Evangelism could be no more vital in our times than to manifest itself in the expanding forces of Christian humanitarianism. We shall complement the Spirit of Christ and win new support to its organic body only as we become part of the mood of understanding friendship and sympathetic service to all who feel the awful pressure of war." Presque Isle's churches believe this—so much so that they have given wholehearted support to the U.S.O., to recreation programs for the men, and many other projects. Each church has service men's or civilian workers' registration cards. The pastor writes to the registrants' parents or family informing them of the visit to that church of son or daughter or husband. The churches have organized Service Star Mothers Clubs to welcome service men to church, for watching and caring for wives or expectant mothers, and for securing young people of churches to help look after small children. The slogan of Presque Isle's churches is "Do unto others' sons as ye would have done unto yours."

Service Enlistment

A new leaflet on the United Christian Education Advance, presents the details of just such a plan as Mrs. Yingling describes on the following page. Available to make the plan a success are "Selective Service Inventory" cards and "Pledge of Service" cards. Sample copy 5 cents. International Council of Religious Education, 203 N. Wabash Avenue, Chicago, Illinois, or from denominational and state council headquarters.

Shortage in leadership?

Not if you work this plan

By Dorothy Yingling*



THIS IS A POOR TIME to think of retrenchment in any form; rather it is the time to produce by imagination and adaptability more effective education, and expand the influence of the church.

War Affects the Leadership Supply

Our church, like every other church, has felt the effects of the draft upon the leadership supplied by its young men. This particularly has hampered the boys' work. Defense work is producing dislocation of population, moving whole families over the country who were once permanent members of the community and the church. Churches have felt this movement in varying degrees, depending upon their location and the nature of their leadership. But we have all probably found that in the redistribution we have not been fairly compensated for our losses. At least it takes time and effort to discover and enlist the new leadership which may be available among the newcomers. This problem will increase in seriousness as time goes on if we do not awaken to the fact that the problem also opens the door to a new source of leadership.

Facing the Problem

As pastor and wife we sat down one day to face realistically our problem of a dearth of leadership arising out of this situation. The war had placed new demands on our church program which could not be ignored, but at the same time the war had exerted a serious drain on our leadership supply. We, as pastor and wife, by no stretch of the imagination could assume any further responsibility, as our time and energy were literally drained of their last ounce of effectiveness. *We had to have new leadership or stand still.* Where could it be found?

The New Source

In our church, as in many others, was the familiar sight of able men and women sitting on the side lines of the gridiron of religious education, cheering occasionally, criticizing occasionally, but too busy eating peanuts to get into the game. When they are approached to participate they give one of several familiar excuses which are threadbare with usage. *Is not this group the new source of leadership?* we asked each other. This group is not unreachable. With the war crisis has come a new sense of responsibility for the things that count. In truth it may have been there all the time awaiting a challenge to give it a sense of direction.

Could we, with a little imagination and common sense

reach this dormant source, and build a new foundation of leadership with which the church could face the problems of our day, and be true to its inherited tradition?

The Plan

A plan was developed to create as its specific aim a sense of responsibility and a will to serve in the program of the church. It was presented to the Session and they agreed to sponsor this "campaign for leadership" in much the same way as the trustees sponsor a drive for financial support. Every means at our disposal was used in pursuing the end.

1. First a letter was sent to every member of the church presenting the challenge and the opportunities that parallel the present crisis.

2. The pastor devoted two Sunday services to the program.

3. The Sunday services were pointed up by short talks on the campaign in every adult class in the Sunday school. Posters were placed in every adult classroom and on the church bulletin boards. These posters were carefully planned and executed with such messages as:

How much is it worth to you—

That values are secured,

That tomorrow's citizens have standards,

That we face the future with courage?

Worth some of your time?

Everybody is working over time

—but are we making it count?

The Church needs people

to plan for it

to work for it

to fight for it

The greatest job in the world!

4. All organizations that met during the three weeks allotted for the campaign set aside some time in their meetings for talks and discussion on the subject.

5. Every home had a caller. The program was explained again, and a mimeographed check list was left for every member of the family of leadership age. This sheet listed, with a short explanation, the various opportunities for service in the church program. Every person was to check his list as he saw fit and bring it to the dedication service the following Sunday.

The result

We were almost afraid to hope for too much, as we realized that many demands were being made on our people from almost every area of living. We started to tabulate the check lists with some misgivings, but we were simply overwhelmed by the results. For the first time in our experience in the church every post is filled, with an overflow to draw on, and it is leadership with a new spirit. It is not there because it feels it ought to be there, but because it wants to be there. It is willing leadership, inspired leadership, leadership with imagination and talent.

The skill of the church to meet the needs and cope with the problems arising out of this war crisis will, in a large measure, determine the life and influence of the church in the future. While this should give us pause for thought, it should by no means be disheartening. The church was born in a time of turmoil, and in times of turmoil has made some of its most significant progress. As we face the challenge of our day, let us realize that although the situation may appear to be a problem on the surface, it has within it the seed of a very real advantage.

* Fairfield, Iowa. Wife of minister of the First Presbyterian Church.

A panel discussion

An effective method of lesson review

By Clyde E. Weinhold*

A PANEL composed of class representatives and led by one of the teachers held a discussion which proved to be one of the outstanding assembly programs for the year in the junior-high, senior-high department of the Presbyterian Church in Morristown, New Jersey.

The department has been studying what it means to be a follower of Jesus. The course was based largely on the parables of Jesus and excerpts from the Sermon on the Mount. At one of the faculty meetings soon after the study had begun, the teachers were considering means by which the pupils might be challenged to take a serious interest in the course and ways in which it might be adequately summarized. Someone suggested that the material might be reviewed in the form of a panel discussion as a special program for the entire department. The suggestion was accepted and plans were worked out. The writer was instructed to organize the panel and lead the discussion.

The date for the panel was set several weeks in advance so that the necessary arrangements could be made. Each class was instructed to formulate several questions that would be appropriate for use in the discussion. This, incidentally, constituted a review in itself. These questions were to be debatable in nature. All fact questions were discarded. The panel consisted of an elected representative from each class. One week before the date set for the panel, all questions were collected from the classes. The leader selected from the list ten questions that he thought were appropriate, taking into consideration the personnel of the panel and audience. A few of the questions were restated in order to keep them within the age level of the participants and stimulate discussion.

On the morning of the date set for the panel, the department met for a service of worship. At the close of this service the thirteen representatives took their places on the platform behind a long table, all facing the audience. The leader stood at one end of the table.

He made a few introductory remarks in which he explained the purpose of the panel and emphasized the fact that the program was entirely unrehearsed. No one but himself knew what the questions were. He explained the procedure as follows. He would read the question to be discussed. Any member of the panel who wished to comment was to raise his hand and the leader would give him an opportunity. Any panel member might amplify or challenge the statement of any other member. When all had expressed their opinions, the leader would summarize the discussion on the question by stating the answer which the group agreed was the correct one.

* Morristown, New Jersey.

A period of twenty-five minutes was to be allotted for the discussion by the panel. This was to be followed by a ten minute period for discussion and questions from the floor. At this time the audience might take issue with any statement made by a member of the panel, ask to have questions discussed more in detail, or ask the panel to discuss other questions that pertained to the general theme of the discussion. As a precautionary measure several questions were given to members of the audience to use in case the discussion from the floor was difficult to start or lagged at any time. These questions, however, were not used and the panel was closed due to lack of time and not lack of enthusiasm and interest.

As leader of the panel, the writer will list a few of the questions that were discussed and endeavor to cite the conclusions agreed upon by the panel after expressing their views pro and con.

Question: Why did Jesus teach by parables?

Answer: In order that the people might understand more clearly the meaning of his teachings in as much as few of them were educated enough to understand an explanation pertaining to their every day surroundings. Then, too, the authorities could not trap Jesus on a definite statement.

Question: Why didn't the five bridesmaids give oil to those that had none?

Answer: This question caused considerable discussion and many different points of view were expressed. Several members of the panel thought that it displayed selfishness on the part of those that had oil for their lamps. It was agreed, however, after the discussion was concluded, that the point Jesus wanted to make was that we as individuals cannot use the preparedness of others, but must make our own preparation.

Question: Discuss this statement: Love of money is the root of all evil, yet the man with the ten talents was commended very highly. Why?

Answer: Nearly everyone on the panel had something to say about this question. Several thought that the man with the one talent was not treated justly. Others said that the talent is used here as a figure of speech and refers not only to money but to any abilities that we may possess and that we should use them to the best advantage. After considerable discussion, one member discovered that the answer was found in the first three words and answered the question in this manner. "The possession of money and the love of money are two different things." This point of view was discussed and accepted as a satisfactory answer to the question.

These questions are typical and display the manner in which they were treated. Points of view expressed were those of the members of the panel and not of the leader.

The manner in which the members of the panel and the audience entered into the discussion was evidence enough to all concerned that the program was successful in that it was thought-provoking and presented an opportunity for the young people to express their opinions openly.

The writer is well aware of the fact that a church school cannot be run strictly on the same plan as a public school, but he is of the belief that it can be run profitably on a closer parallel. The type of program discussed in this article is a step in this direction and will, if used wisely, help the pupil see that the church school is a vital part of his education.



Worship Programs



February

THEME FOR FEBRUARY: *Showing Our Love to God*

For the Leader

God will not seek thy race,
Nor will he ask thy birth;
Alone he will demand of thee,
What hast thou done on earth?
—from the Persian

The first program, on the theme "Showing Our Love to God," is on showing love and appreciation at home.

The second Sunday of February is Race Relations Sunday and a program in appreciation of Negroes is given. From the many outstanding men and women of this race the story of Roland Hayes has been chosen because of his expressed gratitude to God for the great gift given him.

The third is on "Caring for Others." It is hoped that as a result of this program the children will want to do something for a person who is sick or in trouble. They may need help in finding someone who would benefit from their care, and even the service which they are capable of giving may need to be suggested. In some Sunday schools caring for the sick is carried on so consistently that the children seem to be constantly on the lookout for those whom they might help. They do the little things of which they are capable again and again until helping those in trouble becomes a natural thing to do.

The concluding service suggests trustworthiness as a way in which children may try to please God. They have learned that "Even a child is known by his doings," and, though they want to be dependable, they frequently fail. They need to be trusted with responsibility again and again. Perhaps the story of Bryan Untiedt may be an inspiration to them.

Music

Negro Spirituals, from *Religious Folk Songs of the Negro*, edited by R. Nathaniel Dett, Hampton Institute.

"Sweet and Low," Barnby

From *Song Friends*, Clara Beers Blashfield, Vaile Publishing Company:

"Morning Hymn"

"Father, We Thank Thee"

"The Home God Gave Me"

"Winter Hymn"

From *Worship and Conduct Songs for Beginners and Primaries*, Elizabeth McE. Shields, Presbyterian Committee of Publication: "Be Ye Kind"

From *The Children's Year*, by Grace Wilbur Conant, Milton Bradley Company: "A Child's Thanks"

From *A Child's Garden of Song*, Edith Lovell Thomas & E. Hershey Sneath: "Father, Hear Thy Little Children"

Motion Pictures

Second Sunday: *As We Forgive*. 1 reel (15 min.) 16 mm., Silent. \$1.50. A junior boy learns to show his love for God through

Primary

Department

By Jean Lillie Hill*

forgiveness to others when he, himself, experiences a need for forgiveness.

Third Sunday: *Children in Search of God*. 1 reel (15 min.), 16 mm. Silent. \$1.50. Three small children, desiring God's help for their ailing mother, learn that his love is expressed through the love that is in their own home.

Available through the Religious Film Association at denominational book stores.

February 7

THEME: *Caring for Others*

As the children gather let them look through the picture files and select all the pictures showing care for the sick, the crippled or the blind. Let each child choose his favorite picture and tell why he likes it. Talk with the children about how they may help others. A plan might be made to do something for a sick friend or for a crippled or blind person immediately. If "Happy Little Children" is familiar it might be sung before the children are called to worship; if not, the leader might choose a familiar song which suggests service to others.

CALL TO WORSHIP: "O come, let us sing unto the Lord."

HYMN: "Morning Hymn"

PRAYER: Asking God's help in being "to others kind and good."

SCRIPTURE: Read from the Bible, "Ye are my friends, if ye do whatsoever I command you." (John 15:14)

CONVERSATION:

(Refer to pictures selected before the service.) Did Jesus help the sick and the crippled and the blind? If we are his friends will we help them, too? What could we do for mother if she were sick? (Play quietly, help the other children to play quietly, run errands, help with the work.) If a friend were sick what might we do? (Take the Sunday school leaflet to him; visit him, if the disease is not contagious; take a present; make a scrapbook for him; loan him a book or a toy.) If a friend were crippled or blind what might we do? (Play with him, read to him, take him for walks.) Today we have a story of a little girl who helped an old, old lady who was blind.

STORY:

HEIDI READS TO GRANDMOTHER

There was once a little girl named Heidi who lived upon a mountainside in Switzerland. She was a happy child. All day she played with a boy named Peter who tended goats upon the mountain. Sometimes she visited Peter's grandmother who was an old lady and Heidi's friend.

There was one thing about her friend which saddened Heidi. The dear old grandmother was blind. Heidi wished she could do something to make grandmother happy but the one thing the grandmother wanted Heidi could not do. Grandmother wanted someone to read to her. "If I could hear the hymns and prayers I loved when I was young and could go to church, I would be happy," she said. There was no one in the cottage who could read grandmother's hymn book to her.

One day Heidi was sent away from her beautiful mountain to a city. There she lived in a fine house and every day a teacher came to teach her to read and write. Heidi was very unhappy. She missed her own home, she missed the grandfather with whom she lived, she missed Peter and the goats, she even missed the dear old grandmother and wondered how she was getting along with no one to visit her and cheer her.

Heidi prayed to God that she might be allowed to go home. She prayed and prayed. When weeks and months passed and she was still living in the city she thought God had not heard her prayer. This made Heidi more unhappy than before.

One day good news came to her. She was to go back to her mountain home at last.

When she got home there was much to see and to do. Her grandfather must hear all about her stay in the city. The goats must be visited. Peter came to play with her. But Heidi thought of the dear old grandmother and ran down the mountainside to see her.

"Is it you, child? Have you come again?" the old lady asked. Then she took hold of Heidi's hand and held it fast.

Heidi suddenly caught sight of the grandmother's hymn book and a happy idea struck her.

"Grandmother, I can read now, would you like me to read you one of your hymns from your old book?"

"Oh yes," said the grandmother surprised and delighted, "but can you really read, child, really?"

Heidi climbed on a chair and lifted down the book. She seated herself on a stool and read:

"Joy shall be ours

In the garden blest,

Where after storm

We find our rest—

I wait in peace—God's time is best."

"Oh Heidi, that brings light to the heart!" the grandmother cried. "What comfort you have brought me!"

The old grandmother kept on repeating the glad words while Heidi beamed with happiness.

Heidi was glad God had not answered her prayer at once because she would not then know how to read. She was now able to bring comfort and happiness to her friend. The grandmother might hear her loved hymns as often as she wished.

PRAYER: Our Father, when we pray, may we remember that you know what is best for us. Help us to help others. Bless us each one. Amen.

HYMN: "Be Ye Kind"

February 14

THEME: *Being Grateful to God*

As the children gather help them to arrange pictures of Negro and white children around the room. Simple stories in apprecia-

* Richmond Hill, Ontario, Canada.

tion of what Negroes have done might be interspersed with stories of what others have done. Lead the conversation to the contribution the Negro race is making to music. Have the pianist play the tunes of well known spirituals. If possible, have a soloist sing some of these.

After the children have taken their places for worship, the spiritual "Lord, I Want to Be a Christian" may be sung.

LEADER: The beautiful songs we have heard were made and sung by Negro men and women in America. It is their way of praising God. It is their way of saying thank you to him. Let us sit quietly for a few moments and think of the last song we heard.

SILENCE: (Music, "Lord, I Want to Be a Christian" played softly)

PRAYER: Lord, we want to be Christians. We are thankful for your love and care. Help us to be kind and loving. Help us to be dependable and brave. Help us to be friendly. Amen.

SCRIPTURE: Discuss with the children ways in which Christian children behave, emphasizing gratitude to God. Use verses of Scripture such as: "O give thanks unto the Lord for he is good"; "Learn to do well"; "The Lord loveth a cheerful giver"; "Be ye kind."

HYMN: "Father, We Thank Thee"

STORY:

ROLAND HAYES

Years ago in a little cabin in Georgia a Negro boy was born whose name was Roland Hayes. He was the grandson of a slave and the son of a poor farmer. One day Roland's father was crushed by a falling tree. He was an invalid from that time and Roland's mother and the children carried on the work of the farm themselves.

In a near-by village there was a school to which the children went. Sometimes there was no teacher and Mrs. Hayes decided to move to a town where her family might have a better education. Roland found work in a factory. He and his brothers took turns going to school and working to get money for their mother. Roland joined a church choir and was happy.

Sometimes he sang as he worked in the factory. When he did everyone was quiet to listen. Roland Hayes knew he loved to sing but he did not know what a wonderful voice God had given him.

One day a Negro boy, who was also a singer, heard Roland Hayes.

"You must go to college," he said. "You must study to be a singer." His friend took him to visit a white man of that town who was a musician.

The white man encouraged Roland Hayes. He played records for him of other great singers. It was a never-to-be-forgotten night. When Roland Hayes left he said, with tears in his eyes, "I will study music."

Then began a hard time for the boy. He went to the president of Fisk college and told him that he needed an education because he wanted to become a singer.

When the president heard that he had no money and little schooling he said, "We can not help you here."

Roland Hayes had been afraid of this. The night before he had prayed asking God to help him. Now he said, "I will do any kind of work to earn money to pay for my schooling."

The president of the college then realized that Roland Hayes believed he would be a great singer. For some strange reason he believed it, too. He decided to help him. He persuaded friends to take him into their

home as a handy man and gardener and to give him enough money and enough free time that he could go to college. Roland Hayes was grateful. He worked hard. He did well at school and he did good work for the people who were helping him.

When he graduated from college he brought his mother to live with him in Boston and studied music there. He made money by giving concerts. Roland Hayes took singing lessons for eight long years. Then he gave a recital in Boston. It was a success. Hundreds of people came to hear him sing. After his recital he received many invitations to sing in other cities. Soon he crossed the ocean and sang in England, France and Germany.

The beautiful voice God has given him is now being used to give happiness to hundreds of people who come to hear him. They say, "He sings his way right into our hearts." God gave him a wonderful gift and he is grateful.

HYMN: "Father in Heaven"

PRAYER: Our Father, we thank thee for music; for those who make music for us; for the songs we sing. We thank thee for all things beautiful. Amen.

February 21

THEME: *Being Kind and Loving at Home*

As the children gather let them look at books and pictures showing homes of different kinds. Lead the thought to appreciation of parents. Gather the children's ideas into a prayer to be used later in the service of worship. Let them select a picture, such as "A Mother and Child," by Jessie Wilcox Smith to place at the worship centre.

PRELUDE: "Sweet and Low," by Barnby
CALL TO WORSHIP: "The Lord hath done great things for us; whereof we are glad."

HYMN: "The Home God Gave to Me"

PRAYER: Use the prayer the children prepared before the service, or the following:

For mother-love and father-care,
Father we thank thee.
For brothers strong, and sisters fair,
Father we thank thee.
For love at home and here each day;
For guidance lest we go astray;
Father in heaven we thank thee.

—Emerson

STORY:

JESUS AT SCHOOL IN NAZARETH

When Jesus was six years old he started to school with the other boys of the village. Their school was the synagogue, their books were the Scriptures, their teacher was the village priest, or rabbi.

One of the first things which the boys had to learn at school were the Ten Commandments. These were the ten most important laws of the Jews. The people had tried to obey them since the far-away days of Moses.

The boys learned the commandments by repeating them over and over, in a sing-song voice, and the rabbi explained each one.

"What does it mean when it says to honor thy father and mother, little Amos?" he would ask one child.

"It means that we should obey our parents at all times," replied Amos. "It means that we should love them and respect them."

"That is right," the rabbi would reply.

We know that Jesus must have learned this commandment well, and that he put it into practice. We read in the Bible that he "was subject unto" his parents, and that means that he honored and obeyed them.

NINA MILLEN¹

SCRIPTURE: Refer to story. Recall the verse "Honor thy father and thy mother."

¹ From *Junior Teacher's Quarterly*, The United Church Publishing House. Used by permission.

HYMN: (Sung as a prayer) "A Child's Thanks"

February 28

THEME: *Being Trustworthy*

CALL TO WORSHIP: "The Lord is nigh unto all them that call upon him; to all that call upon him in truth."

HYMN: (Sung as a prayer) "Father, Hear Thy Little Children"

SCRIPTURE: "Even a child maketh himself known by his doings." "Be strong and of good courage."

PRAYER: Asking God's help in being strong and courageous.

STORY:

BRYAN UNTIED—A BOY HERO²

Bryan started off to school that day with his little brother, just as he always did. Today it was cold, very cold, and he tied the scarf closer around his little brother's neck. It was snowing and the wind was blowing. He hoped the school bus wouldn't be long in coming.

There it was! It stopped before his house. The two children climbed in with the other boys and girls whom the bus took every day to the school some distance away. They laughed about the wind and the snow and breathed on the window panes to try to make the snow melt, so that they could see through. But it was no use. If the bus had not stopped they would not have known they had reached the school.

Out they piled and ran toward the warm building where they would be all day.

All day it snowed, and by the time the bus came to take the children home, there was a real blizzard.

Bryan buttoned his little brother's coat up very tight, and helped him through the snow to the bus.

"Oh-oh! See how much it's snowed!" The children cried. Another time they would have stopped to make snowballs. But the wind drove the snow in their faces today, and twenty children ran toward the bus like little goats with their heads down, as if they were going to butt something.

The bus started. The snow drove harder and harder against the window panes—against the windshield. The driver went slowly because he could not see through his windshield. Soon he ran off the road and into a drift. He didn't know where he was. He couldn't make the bus move.

The children inside said, "What's the matter? Why don't we go?"

The driver said, "We've run off the road. I couldn't see. The bus is stuck in the snow. I wish we were near some house." But they weren't. They were far out in the country. "I ought to go for help," said the driver, "but I don't want to leave you children alone."

It grew darker. "I must go for help," he said at last. Then he looked at Bryan.

"Bryan," he said, "I'll leave you in charge. I may be gone a long time. The nearest house is a long way off and it will be slow going."

"I'll take care of the children," Bryan said. Then the driver said,

"Make the children play. Don't let them go to sleep. If you do they will freeze."

So the driver started out to find help.

"Come on," said Bryan to the children. "Let's play that game we play in school."

So they played games, games that made them exercise to keep warm. But there was no heat in the bus.

² From *Children Worship in the Church School*, by Jeanette E. Perkins, Harper & Brothers Publishers. Used by permission.

"My feet are cold," the little children wailed, and Bryan made them jump up and down. His feet were cold, too, but he didn't complain.

"My hands are cold," whined a child. So were Bryan's but he took off his warm mittens to cover the child's hands. He clapped his hands over and over and made the children clap theirs, as they jumped up and down.

"I'm tired!" said one after another, and stopped playing. Bryan was tired, too, but he made himself go on.

"I'm so cold!" sobbed his little brother, and Bryan, though he was cold too, took off his coat and gave it to his little brother.

But he mustn't let the children stop exercising. The driver had said they would freeze if they did.

He kept thinking of more games, and he made them keep playing until they were too tired to play any longer. What could he do? The driver was so long coming!

"I'm cold!" another child and another cried. Bryan took off his scarf. He took off his sweater. My, how cold he was, but he must take care of these children! Some were acting as if they were going to sleep. They mustn't go to sleep! Bryan slapped them so they would fight back. Anything to keep them exercising.

At last, he had thought of everything he could do. He had made himself give away most of his clothes. He had kept the children awake as long as he could. Still the driver did not come. His hands and his feet were numb, they were so cold. The children were falling asleep. He made them and made

himself stay awake as long as he could. Then he fell asleep.

All night it snowed and the children slept. All night and the next morning it snowed so that in the afternoon, when a party of brave men found them, the bus was covered with snow. It was Bryan's father who found it. They waked the sleeping children and rubbed them. They hurried them as fast as they could to hospitals. Bryan's hands and feet were frozen and he had pneumonia. But most of the children were saved and the doctors said it was only because Bryan had kept them from falling asleep as long as he had. They knew how hard it had been, and they called him brave and a hero.

The President of the United States heard about it, for the story was in all the newspapers. He said, "I want to know that boy." And he sent him an invitation to come to visit him at the White House in Washington.

When he heard about it Bryan said to his nurse, "Won't that be great? That certainly was mighty nice of the President! I never dreamed of anything like that! I wish the rest of the kids could go along."

At last he was well enough to travel, and he went to visit the President and his wife, at the White House. He slept in the bed that Lindbergh had slept in, and played with the President's little grandchildren. He was taken all around Washington to see the sights, and when he left to go back to Colorado his mind was filled with exciting stories to share with his friends who could not take the trip.

HYMN: "Winter Hymn"

At this point in the service they may read a few significant verses to set the theme.

The first junior: Jesus said, "My father worketh hitherto, and I work." John 1:17

The second junior: A wise man said: "Whatsoever thy hand findeth to do, do it with thy might." Ecclesiastes 9:10a.

HYMN: "At Work Beside His Father's Bench"

Other hymns suitable for this service and throughout the month are: "O Son of Man. Thou Madest Known"; "My Master Was a Worker"; "O, Master Workman of the Race"; "The Workers" (there being two hymns of this name in h); "All the World's Working"

STORY:

THE LONELY WORKER

The people of Israel had faced one of the hardest experiences that can come to any people—defeat in battle, exile, and slavery. They were able to take into exile only the memory of the complete destruction of their holy city, Jerusalem; and the bitter fact that their troubles had come through disobeying the laws of God. But they also took with them in their minds and hearts the words of that law, and of the beautiful songs, prayers and psalms used in the Temple worship.

With these exiles went the lad Daniel. He had been well and carefully taught, and the faith of his people meant a great deal to him. Often he was lonely and discouraged, for in this far land not only were the customs strange to him, but often they were contrary to what he had been taught was right. But Daniel felt that only by doing well whatever work was given him, by obedience and skill, could he and his people win the regard of their captors and so, perhaps, permission to return to the cities of the homeland. And since Daniel was taken into the king's own household, his work, lonely and discouraging as it often was, was soon noticed and promotion to ever greater responsibility came to him.

But this also brought jealousy of Daniel; and at last his enemies were able to trick the king into signing a decree which meant, as they thought, the death of Daniel, for he was to be thrown into a den of lions. But Daniel had learned some useful lessons during his years as a slave—first, that the things that happen to our bodies are not the most important things; second, that trouble can bring God very near; third, that when we are sure of God, there is nothing whatever to fear. And so, to the amazement of his enemies, and the joy of his friend, the king, Daniel was not harmed by the lions, but lived to help his countrymen plan their return to their own land.

I wonder if all lonely, difficult work can teach us lessons that will give us strength when we need it most? If so, should we not take what it has to give with joy?

DIRECTED PRAYER:

Let us bow our heads and silently pray for all those lonely workers whose work is so important to our comfort and safety.

Doctors and nurses, riding through the night to save lives (Pause)

Men of the law, state police, judges, detectives, who must be wise, and strong and kind. (Pause)

The men who pilot, day and night, our planes, railroads and trucks. (Pause)

Those who bring food to our markets and stores, in the early hours of each day. (Pause)

The men and women everywhere who face danger in the struggles for freedom. (Pause)

Junior Department

By Dorothy B. Fritz*

THEME FOR FEBRUARY: *The Brotherhood of Work*

For the Leader

If we are to give our best in every area of life, as was our thought during last month, it is necessary to become good workmen, finding joy in our tasks. So to the juniors should come a sense of the personal joy in doing well work that is worth doing; in coming to see their relationship to other workers in their land and around the world; in the ultimate discovery that they can be co-workers with God.

The main part of the services for this month will be a series of stories beginning during the captivity of Israel in Babylon. If it is possible for a committee of boys and girls to prepare these stories from the biblical records and then tell them, the results would, of course, be more significant. The whole department may help in creating the atmosphere for the month, by bringing pictures to post on your bulletin board showing people doing all kinds of work, or snapshots of jobs they do at home and elsewhere; by bringing poems and newspaper clippings about interesting or valuable work. A special point may

be made of the work of people of other races and nations.

An excellent hymn to set the themes for the month is "Maker of the Planets" (h).¹ One verse each week may be sung or read as a call to worship, using the verses in this order, 1, 3, 2, 4.

Motion Pictures

Fourth Sunday: A Ministry of Healing.

1 reel (15 min.), 16 mm. Silent. \$2.25. (Part 6 of the "I Am the Way" series) Shows a part of Jesus' ministry to the lame, halt, sick and blind. The Pharisees are angered when Jesus "presumes" to forgive sins as well as to heal. *A Countryside Teacher.* 1 reel (15 min.) 16 mm. Silent. \$2.25. (Part 7 of the "I Am the Way" series) Shows the countryside of Galilee as an explanatory background for some of the striking figures of speech Jesus used in his preaching.

Available through the Religious Film Association at denominational book stores.

February 7

THEME: *Joy in Work*

PRELUDE: "Temper My Spirit," No. 148, (h).¹ The poem given on page 147 may be read to the music, on the second playing, unless "Maker of the Planets," suggested above, is being used as a call to worship, in which case the words of the poem should be omitted, and just the music used.

CALL TO WORSHIP: "Maker of the Planets," (h) first verse, sung or read.

SCRIPTURE: During this month, Scripture readers should be chosen from the juniors.

¹ *Hymns for Junior Worship*, Westminster Press, 1940 (h); other hymns found in *Singing Worship* (s) by Edith L. Thomas. Abingdon Press, 1935.

* Director of Religious Education, Westminster Presbyterian Church, Albany, New York.

Those who work in laboratories, ranger stations, observatories, guarding us from disease and fire, and storm. (Pause)

Those who do, day after day, the tiresome and less interesting work on which we all depend—housekeeping, cleaning the streets, deliveries, long hours of keeping store. (Pause)

For these, the workers of our world, and all those who are their brothers in service, we thank thee, Father. Amen

THE SERVICE OF OFFERING:

Leader: Part of our work, which we sometimes forget, is keeping up the (here mention some object for which the junior offerings are used, whether it be for supplies of the school, or benevolences). May we give our offering for this work with joy.

Acceptance of the offering, during quiet music.

Offering Response (sung by all, standing as the offering is taken forward) "The Work, O God, Needs Many Hands." Other suitable offering responses are: "O God Who Workest Hitherto" and "Bless Thou the Gifts." One of these should be chosen and used until it becomes familiar.

CLOSING HYMN: Last two verses of "O Son of Man, Thou Madest Known," as a prayer.

February 14

THEME: *Brother Workers in our Country*

PRELUDE: "Goin' Home," Largo from the *New World Symphony*, by Dvorak

CALL TO WORSHIP: "Maker of the Planets," third verse, sung or read

SCRIPTURE:

The first junior: John 15:15a,b, (to "friends")

The second junior: John 14:12,a,b, (to "Shall he do")

HYMN: "America the Beautiful"

STORY:

WORKING TOGETHER

America has been made the great and beautiful land it is by the labor of the men and women who have come to its shores from all parts of the world. In some cases they were brought here just to do hard work. This is true of the Negro, the Chinese, and the immigrants from many lands. Our fathers learned from the Indians, whose land this was, to plant corn, clear the forests for settlements in which to live, hunt and fish. And we have not always been kind or grateful to these folk of other races who have helped make our country great. Only now are we beginning to learn to work together as neighbors and to help each other.

After Daniel and his people had been captives for many years, a great and wise king gave them permission to return to Jerusalem and rebuild their own city and Temple. He knew that no people worth having as fellow citizens would long be content as slaves, and since there was no possibility of giving them a real part in the land of their captors, it was better to send them back, to be friendly neighbors. Under a strong leader, Nehemiah, they started on the long journey, with ample supplies and equipment to do the work that lay before them.

But during the years of exile many of the people had lost touch with each other, had grown suspicious and fearful. And when they at last saw the wreckage of their once-great city, they became discouraged and hopeless. All about them, too, were jealous bands of people who did not want Jerusalem as a rival again. Hunger, danger, ill-will beset them on every side. But one night

Nehemiah rode forth on his horse around the broken walls and buildings of the old city. And in the morning he called together all the company and said to them; "Come, let us begin this great work; let us help everyone his neighbor; let us be ready to run without hesitation to anyone in danger, and fight for him. So will the wall become high and strong, and the temple of our worship once more sound forth with song, and the streets of the city be filled with those who buy and sell all that we need for a common life. We can only do it *together*."

And Nehemiah's dream came true, for the people *did* work together and build again a great and beautiful city. Are we sure that everyone has a fair share in both the work and the prosperity of our own nation?

A RITUAL of Appreciation and Repentance: (In this ritual the juniors may be used as desired.)

Leader: We owe a great debt to the dark-skinned people of the eastern lands. Have we paid it, or have they known from us prejudice and contempt?

Junior: Jesus himself was a Jew, and from him, and his people came the great religious ideas and leaders of our world. Let us think of them with gratitude.

Leader: We owe a great debt to the red men whose land this was. What did we give them of equal value when we seized it? Have we ever done them justice?

Junior: Descended from the red man was one of our greatest and most beloved laugh-makers, Will Rogers. Mr. Rogers liked people, and understood them, and helped us all to be more neighborly.

Leader: We allowed the yellow man to come to our shores when we needed his labor, but barred him out when we did not. And yet the Chinese people have shown no bitterness toward us, even when we helped their enemies.

Junior: In Florida, a Chinese man who came to our land to learn how to grow fruit, has found a way to grow oranges which resist frost, and which also may be preserved on the tree for a long period of time. This knowledge he has given freely to other fruit-growers. Surely his work has helped us.

Leader: We owe perhaps the greatest debt of all to the black man, torn from his land because of our greed, and still meeting with injustice on every hand.

Junior: The Negro race has given our country one of its greatest scientists, Dr. Carver. His experiments in new ways to use the common things that grow in the south have brought hope to many who have lived in poverty.

Leader: Let us pray: Our father, we ask forgiveness for the sins we have committed against these our brothers; for the wrongs which still exist in a land we want to make a place of safety and happiness for all. Teach us how to do this in accordance with thy law of love. Amen.

THE SERVICE OF OFFERING, as previously given

CLOSING HYMN: "Hail, Hero Workers," or "Now Praise We Great and Famous Men"

If it is desirable to close with just a prayer response, the last verse of "America the Beautiful" or "Let us be Loyal" may be used. If a more elaborate ceremony in keeping with the national holidays is needed, a ceremonial using the American and Christian flags, with the salutes to each would be suitable for both this and the following service.

AN ALTERNATIVE to the inter-racial emphasis suggested above, would be the reading by juniors of the words to hymns or poems about the workers of our land. For example, in (s) "The Ship Builders";

"Farmers"; "Lumbermen"; "The Bridge-builders"; "Song of the Life-Boat Men"

February 21

THEME: *Working for All the World*

PRELUDE: Theme from *Finlandia*, by Sibelius (Found in modern hymnals as the musical setting of the hymn "We Would be Building")

CALL TO WORSHIP: "Maker of the Planets," second verse, sung or read

SCRIPTURE:

The first junior: Romans 10:12

The second junior: Revelation 2:26

HYMN: "Workers Together"

STORY:

THE ISOLATIONIST

Today we know that no nation can exist by itself—its safety and happiness depend upon the other peoples of the world. After Nehemiah and his people had rebuilt their city, some of the young men of Jerusalem were bitter about the way the neighboring tribes nearby had tried to discourage or hamper them. They said, "Let us make our own city strong and great and rich, and close its gates to all these who were our enemies. We do not need or want them."

But a wise old man told them the following story, long known to their people.

There once was a wise and good man named Jonah, who spoke for God to the people. And God spoke to Jonah, saying, "Arise, go to the wicked city of Nineveh and cry against it for me." But Jonah cared only for his own people, and did not want to take the word of God to a strange and evil land. So he fled by ship from the voice of the Lord. But there came a great wind, and the ship was in distress, and all upon it afraid for their lives. So they cast lots among them to see who had caused this evil to come upon them. And the lot fell upon Jonah, and they threw him into the sea. And Jonah was swallowed by a great fish, and later cast forth upon dry land.

And then did Jonah know that he could not deny the voice of God, and that he must carry a warning to the city of Nineveh, lest she perish in her wickedness. And Jonah did as the Lord commanded, and the people of Nineveh heard him, and repented in sackcloth and ashes, and ordained a great fast, even the king himself. And they cried mightily unto God day and night in sorrow for their sins. And God heard their cries, and forgave them.

Then was Jonah angry; for had he not told these people they would perish?—and God made his word come to naught. And he went out of the city, and sat there alone, watching in his anger. And Jonah determined that if the city did not perish he might better die than live. And God said to Jonah, "Dost thou well to be angry?" And God made a gourd vine to grow over Jonah's head, to shade him from the sun; but in the night there came a worm and destroyed the gourd, and Jonah was sad because of the destruction of the gourd.

Then the Lord spoke unto Jonah, saying, "Thou hast pity for the gourd which came up in a night and perished in a night. And this, although thou didst nothing to make it grow. Why should I not have pity on Nineveh, this great city which I made, together with the many thousand people within it, and even the cattle?"

And Jonah understood the word of the Lord.

Thus did the old man speak to the young men of Jerusalem, when they were angry with their neighbors. And he said, "Is it

for us to hold fast within our gates the bounty of the Lord, and to set limits on his grace?"

A FLAG CEREMONIAL: (or see alternative given below)

If the flags of many nations are available, and you have a large department, use "Hymn for the Nations" (s) as the basis for a built-up tableau in which all the flags are displayed about the altar used for worship.

As an alternative, have short sketches given of the men who have found "power over the nations" in the mission fields, because they endured to the end. These may include Robert Morrison, whose pioneer work in China has made possible our present relations with that land; Father Damien, who began work with the lepers, and died as a leper; David Livingstone, who treated the black men of Africa with the honor, courtesy and faith due from one gentleman to another; Adoniram Judson, who translated the Bible while a prisoner in Burma. Such a service is given significance by the present importance of the lands where these men served.

Such brief biographies may be found in junior lesson materials, and in public, as well as religious libraries.

PRAYER: for understanding and fellowship with our fellow workers in many lands, on whom our welfare must depend.

THE SERVICE OF OFFERING: as given in the outline for February 7

CLOSING HYMN: "In Christ There Is no East or West," or the last two verses of "O Son of Man" as a prayer.

February 28

THEME: *The Greatest Work of All*

PRELUDE: "Fairiest Lord Jesus." After being

played instrumentally, this may be sung as a duet, with the descant.

CALL TO WORSHIP: "Maker of the Planets," fourth verse, sung or read.

SCRIPTURE:

The first junior: Romans 8:28

The second junior: And Jesus said, just before he was taken by the soldiers to be condemned, Father . . . (Read John 17:4)

HYMN: "O Master Workman of the Race"

STORY:

This morning our story is given in the words of the Bible. First, hear how Jesus began the work he planned to do when he was twelve, and put aside to care for his family as a carpenter for many years. This tells us the purpose of his work. (Luke 4:16-18) Then, let us also hear what he said about the people who choose to share in his work. (Matthew 25, reading such parts as are desired, from v. 31 to the end.)

PRAYER: Let us repeat his own prayer (the Lord's Prayer)

THE SERVICE OF OFFERING: as given previously

CLOSING HYMN: "Faith of our Fathers." Other suitable hymns are, "Forward Through the Ages," "Marching with the Heroes," etc.

BENEDICTION: Although one has not been suggested before, this may be used each Sunday, if the service is at a time which makes a benediction appropriate.

"Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us . . . comfort your hearts, and establish you in every good word and work. Amen." I Thessalonians 2:16-17

general review of Protestant missions in South America with special reference to Presbyterian and Methodist work.

Pedro's New World. 3 reels (45 min.) 16 mm. Silent. Color. (Rental price on request). A new film telling the story of a boy in Brazil and how through contacts with missionaries he grew up to become a minister to his people.

Above two produced and distributed by the Presbyterian Board of Foreign Missions, 156 Fifth Ave., New York City.

February 7

THEME: *Discovering Our Latin American Neighbors*

PRELUDE: "All Hail the Power of Jesus' Name"

CALL TO WORSHIP:

GREAT GOD OF NATIONS

Great God of nations, now to thee
Our hymn of gratitude we raise;
With humble heart, and bending knee,
We offer thee our song of praise.
Great God, preserve us in thy fear;
In danger still our Guardian be;
O spread thy truth's bright precepts here:
Let all the people worship thee.

—A. A. WOODHULL

HYMN: "In Christ There Is No East or West"

RESPONSIVE READING:

Leader: Remember the words of the Lord Jesus Christ when he said to his disciples;

Response: This is my commandment that ye love one another. Greater love hath no man than this, that he lay down his life for his friend. Ye are my friends, if ye do whatsoever I command you.

Leader: "No man liveth unto himself."

Response: There are friends to share our joys; there are teachers who help us make the gaining of an education a pleasant experience; there are loved ones who give life meaning for us; there are laborers all over the world who help provide us with all the food and necessities of existence; all these and many more contribute to our daily living and we could not live a complete life without them.

Leader: "Bear ye one another's burdens and so fulfill the law of Christ."

Response: There are many youths, as well as adults, in our own land and others, who are lonely, who do not know the joys of an education, who have heavy burdens to bear, and who do not know the power of the Christian religion. We would know more about them and help where we can.

Leader: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Response: We would not be ignorant of human need in the world; we would not be content to take from life and give nothing in return. Help us to really want to know our neighbors of Latin America and to share some of their problems with them.

PRAYER:

Our Father, we thank thee for this church. It has meant much to us and to our families, for it is here that we have felt Christ in our midst. It is here that we have tried to discover the standards that Jesus would have us live our daily lives by. It has brought to our minds the need of Christian people for each other all over the world. We pray that we may see our Christian responsibility towards all people of every race and nation. Help us to begin earnestly to study, to think and to understand the true meaning of brotherhood. Arouse us to intelligent action and purpose. Amen.

Intermediate Department

By Ethna Jones Landers*

THEME FOR FEBRUARY: *Our Latin American Neighbors*

Good source books for the month's study are available from the Friendship Press, 156 Fifth Avenue, New York City, or your denominational book store. Or since the mission study for the year is on this topic, ask your pastor or leaders in the missionary work of your church if they have copies of the following:

On This Foundation by W. Stanley Rycroft. (60c paper cover). Most helpful for the adult leader.

Tales from Latin America by Frank S. Mead. (50c) Contains six very interesting true stories of Christian cooperation.

Six Stories About South America. (10c) Stories that can easily be presented by the young people.

There are many other books, movies and materials available for which there will be no time during the worship services. A fine outcome of these services would be an expressed desire to continue further study of the problems of Latin America. A committee should be appointed to write to your de-

nominal headquarters for information concerning projects your church has in the Latin American countries and what the greatest needs are in the carrying on of these projects. These needs should be presented to the department and at least one project undertaken by your group. When the young people can actually carry into action the spirit of the worship service they gain a greater experience of Christian fellowship. Writing letters to your own church missionaries would be a most interesting activity.

Motion Pictures

Latin America. 2 reels (30 min.) 16 mm. Silent. \$2.00. The geography, some of the major industries, and a few historical references given to provide a general introduction to South America.

Americans All. (20 min.) 16 mm. Sound. Service charge, \$1.00. A brief history of the development of South America introduces the young people of that continent—at home, at school, at work, and at play. Emphasizes mutual interests of North and South Americans.

Pan Americana. (10 min.) 16 mm. Sound. \$2.00. A highly condensed but interesting presentation of communication lines between North, Central and South America with brief glimpses of the major industries.

Above three available through the Religious Film Association at denominational book stores.

Wings under the Southern Cross. 3 reels (45 min.) 16 mm. Silent. \$1.25. A

* Superintendent of the Intermediate Department, First Congregational Church; part-time teacher in the Week-Day Schools of Religious Education, Oak Park, Illinois.

TALKS:

One suggestion is that a lay man or woman, who is informed about Latin America, give a talk presenting the physical and racial problems of the countries concerned. There may be someone who has made a study of the mission books for the year for your Women's Society, or for some community group, who could do an outstanding piece of work for your department.

Another suggestion, which might be even better, is to have several young people read and plan ahead of time short talks prepared and given by them as the result of their study and reading. Library books and school geographies as well as the books listed above will be helpful. If you do the latter, these headings might be suggestive to you:

1. The number, size and location of the Latin American countries.

2. The relative position of South America to North America and Europe, the location of the population and the comparison in distances and size of the continent, rivers and mountains to North America.

3. The various nationalities that make up the people of South America and the differences between these people and those living in North America.

4. Brief character sketches of some of the historical heroes of the Latin American countries.

HYMN: "Rise Up, O Men of God" or "Where Cross the Crowded Ways of Life"

February 14

THEME: *Latin American Culture and Education*

PRELUDE:

CALL TO WORSHIP:

My country is the world;
My flag with stars impearled,
Fills all the skies,
All the round earth I claim,
Peoples of every name;
..... The world is mine.

And all men are my kin,
Since every man has been
Blood of my blood;
I glory in the grace and strength of every
race,
And joy in every trace of brotherhood.

—ANONYMOUS

HYMN: "Fling Out the Banner"

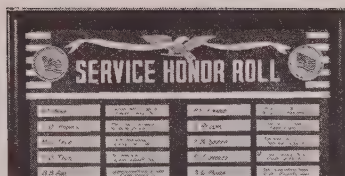
MEDITATION:

OTHER LANDS—AND MINE

This is Inter-Racial Sunday and people all over the world are observing this special day in our church calendar. It is fitting that we should be spending not only this day, but each Sunday this month, in thinking of other peoples.

During the last war there not much thought about the peace that should follow the war, but leaders in every phase of our American life are today challenging our thinking beyond the duration of this war. They feel that we must not think in terms alone of the "Atlantic Charter" but that the "Pacific Charter" must also be considered. In other words, every race and every nation must be given consideration and must be treated fairly when the opportunity comes to establish world peace. This time there is an earnest desire that mistakes will not be made that would soon bring another war, but that the basis for a "just and durable" or Christian peace will be established.

We, in this department, are not too young to be reading, thinking, and discussing this problem. On this Inter-Racial Sunday, let us firmly resolve that we will never discriminate against any one because of his color or language. We shall try to look upon the boy or girl, man or woman as an individual, as Jesus always did. Let us try to



discover the great possibilities that lie ahead of us when all people feel that the whole world is theirs and that the greatest happiness for all can be the greatest happiness for the individual nation and country.

CHORAL READING: (To be read by a selected group. Write out the verses and practice carefully.) John 17:3; 14:1,2,4,5,7-9, 16 (to "remain"); 1 John 4:7,16,21.

HYMN: "Let There Be Light, Lord God of Hosts"

TALK:

EDUCATION WANTED

Mexico City and Lima, Peru were the two places where printing presses were first set in the Americas. This was long before there were English colonies in the New World. Education has had little encouragement and much suppression in the Latin America countries. The Emperor Charles IV urged that "learning should not be made general in America." Every effort at creative writing and thinking was stifled until there have been few great literary writers and no religious mystics in the Latin America of the past.

It is a cause of great rejoicing in South America that about 52 per cent of the people are now no longer illiterate. We take our schools and educational opportunities for granted, but the youth of Latin America have a different experience. Elizabeth Meredith Lee, a special student of Latin American affairs, has written some of her observations for us as follows:

"On a trip throughout Latin America in 1941 we found these schools of the evangelical church full to capacity, often overflowing. Zealous fathers implored principals, 'I will buy a desk for my girl if you will kindly place it in some corner so she may have the privilege of attending this school.' This, in spite of growing Catholic opposition. In one capital city last year every Catholic Church displayed a poster warning parents that they would suffer excommunication if they sent their children to evangelical schools. Not a student was withdrawn.

"Why are the evangelical schools in Latin America so crowded? They offer education plus, a character building education not found in the government or parochial institutions. The freedom of thought and action in these schools appeals to the Latin love of democracy. They supply educational opportunities in countries where there are not yet sufficient schools to care for all the youth who are eager to learn. In 1941 it was reported that in Rio de Janeiro 30,000 children of school age could not study because there were not enough buildings to accommodate them."¹

Perhaps a story will help you to sense the deep appreciation these people have for the chance for education and culture that our churches are making possible, better than any other way it might be presented to you.

STORY: "El Alba" by Marguerite Harmon Bro or "The Miracle" by Grace W. McGavran, in *Six Stories About South America*.

HYMN: "God of Our Fathers, Whose Almighty Hand"

¹ From an article, "That They May Know—In Latin America" by Elizabeth Meredith Lee, in *The Church Woman*, November 1942.

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POEM: This poem helps us to feel, on this Inter-Racial Sunday, that we have a part to play in the New World.

GOD'S DREAMS

Dreams are they—but they are God's dreams!
Shall we deify them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market-place,
That lust shall yield to love for the race,
That man shall meet with God face to face—
Dreams are they all,
But shall we despise them—
God's dreams!

Dreams are they—to become man's dreams!
Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,
That the pride of dominion and power shall fail,
That the love of humanity shall prevail—
Dreams are they all,
But shall we despise them—
God's dreams!

—THOMAS CURTIS CLARK²

February 21

THEME: *The Place of the Church and the Bible*

PRELUDE: "Break Thou the Bread of Life"

CALL TO WORSHIP:

Have we not all one Father,
Hath not one God created us?
Nation shall not lift up sword against nation,
Neither shall they learn war any more.
But they shall sit every man under his vine
And under his fig tree,
And none shall make them afraid,
For the mouth of the Lord hath spoken it.
(Malachi 2:10, Micah 4:3c, 4)

HYMN: "We've a Story to Tell to the Nations"

TALK: "The History of the Church in Latin America." A brief talk presented by an adult. *On This Foundation* gives some materials.

MEDITATION:

"When the colonists came to Latin Amer-

² From 1000 Quotable Poems. Used by permission of Willett, Clark and Company, Publishers.

ica they brought their learning, customs and ideals. They did not, however, bring Bibles. Bibles in the vernacular were unknown. It has been left to Evangelical Christianity to introduce the Bible in Spanish and in Portuguese to the people of Latin America.

"A cultured young woman from Brazil on a recent visit in Washington, D. C., stopped before the glass case in which an original copy of the Constitution and an early edition of the Bible were displayed together. Commenting on this later she said, 'I see the relation of democracy and the Bible in a way I never thought of before. Wherever that book is known and accepted as a guide for life, democracy is likely to succeed. That book was for many decades a closed, forbidden book in my country. Its teachings are still unknown to the masses of people. Thus democracy with all that the word implies has been difficult to build.'

"It is easy to see the transformation in life, in homes, and in communities in every land where the Book has found its way. 'The opening of thy words giveth light.'"³

PRAYER: For our prayer this morning we shall use one written by Dr. Walter J. Montano, formerly a Roman Catholic priest, who after leaving his monastery in his search for truth, became a Protestant. For several years he has been head of the Evangelical Alliance of Lima, Peru.

"We thank thee, O Heavenly Father, for having given us the privilege of living in this country with its lovely valleys, its expansive rivers, and its immense forests. We thank thee for the wealth of its soil and for the treasures thou hast buried in its depths.

"However, forgive us, we beseech thee, for not having elevated our ideals to the height of our Andean peaks, for not widening our vision like our Amazonian rivers, for not having explored our possibilities for spiritual betterment as we explore our mines for gold and silver, and for not having allowed thee to transform our lives as our craftsmen transform the wood of our forests into objects of use and beauty. Amen."³

STORY: "The Evangelical Church in Latin America Today." Pages 82 thru 84 in *On This Foundation* by W. Stanley Rycroft gives the brief story of Dr. Walter M. Montano and of Rev. Augustin Nodal.

VIOLIN SOLO

STORY: "Soldier Without Arms" (The life experience of Francisco Penzotti in distributing the Bible in South America) in *Tales of Latin America* by Frank S. Mead or "The Bible Goes to Far Away People" by Grace W. McGavran in *Six Stories About South America*.

HYMN: "When Thy Heart With Joy O'erflowing"

DIRECTED PRAYER:

Let us pray that we may never again take our church and its leadership for granted. (Pause)

That we will re-dedicate ourselves in service to the church's program that we might help bring in the Kingdom of God. (Pause)

That we will treasure our own Bible more and that we shall try to discover anew the meaning it has for our lives. It has given so much to others that we must not fail to seek out its truths. (Pause)

That we will, through prayer, meditation, service and study, try to become the kind of Christian that Jesus expects us to be. Amen.

BENEDICTION: The "Seven fold Amen" played softly on the piano or organ.

³ From *Discussion and Program Suggestions for Adults on Latin America*, by Wesley M. Carr and Margaret W. Taylor, published by the Friendship Press.

THEME: *The Living Christ*

PRELUDE: "O Jesus, Thou Art Standing"

CALL TO WORSHIP: Jesus said, "I am the light of the World. . . I am the Way, the truth and the life: no one cometh unto the Father, but by me. . . And I, if I be lifted up from the earth, will draw all men unto me."

HYMN: "Fairest Lord Jesus"

SCRIPTURE: Luke 6:20-39

POEM:

Lift up our hearts, O King of Kings,
To brighter hopes and kinder things,
To visions of a larger good,
And holier dreams of brotherhood.

The world is weary of its pain,
Of selfish greed and fruitless gain,
Of tarnished honor, falsely strong,
And all its ancient deeds of wrong.

Almighty Father, who dost give
The gift of life to all who live,
Look down on all earth's sin and strife
And lift us to a nobler life.

—JOHN HOWARD MASTERMAN—1867

HYMN: "These Things Shall Be, a Loftier Race"

MEDITATION:

Dr. George P. Howard of South America travels constantly as an evangelist to the unchurched. His experiences reveal a deep spiritual unrest and a desire to know if there is an answer to the perplexing questions of modern life. "The time has come," he writes, "when we could launch a great continent-wide spiritual movement. People are hungry for something; they are sick of the carnage and selfishness and general human failure. They are yearning for something more constructive.

"There is a new responsiveness to new ideas and to the truth as it is in Christ. Men do not want an institution or an ecclesiastical system. That they have had in their midst. They even go so far as to differentiate between Christ and religion. When a mis-

sionary in Chile went to a barracks to ask permission to go in and speak to the soldiers, the authorities asked him what he was going to speak about. He said, 'About Jesus Christ.' 'All right,' was the reply; 'as long as you do not talk about religion you can go ahead.'"

STORY: There are two statues of Christ in South America of which the people are very proud. The first one was erected in 1904 and while the story is not new, yet it is always a challenging story in time of war as it was in days of peace. (Tell "Bishop Benevente and the Christ of the Andes" by John Leslie Lobingier in *Six Stories About South America*.)

STORY:

The story of the other statue of Christ is this: "On the highest mountain overlooking the city of Rio there is a magnificent statue of Christ with arms outstretched so that the sun casts a shadow of a cross on the mountain below it. The statue was completed in 1932. Floodlights on the mountain at the base of the statue make it look at night like an angel suspended in air. It is the pride of the Brazilians.

"On a Sunday morning soon after the floodlights were thrown on the statue for the first time, a teacher asked her class of boys and girls in her Sunday school what was the difference between the Christ on Corcovado mountain and the Christ we worship. One of the children replied after a few moments, 'I know. The Christ on the mountain has to be lighted with electricity and the Christ we worship says, 'I am the Light of the World.'"

DEDICATION OF Bibles or gift of money to be sent to South America or one of the Latin American countries.

(This service should be worked out by the committee who has helped plan the project so as to make this a proper climax for the month's worship services on Latin America. The making of a gift and the careful planning of this Dedication service should be a rich and meaningful experience to the members of the department.)

HYMN: "In Christ There Is No East or West"

Senior and Young People's Departments

By Roy J. Hendricks*

THEME FOR FEBRUARY: *Christian Action for Youth*

Introduction

The services of worship for February continue the general theme of the preceding month on "Christian Youth in Action." This phrase has long been familiar to youth, but we have now come to the place and time in which its truth must come alive in all that we do. Christian youth are ready to work. They are ready to act. They must also be ready to worship. The experience of worship should help to clarify the purpose and the

method of action. Worship should aid in lifting before us the problems and goals that demand our effort and devotion. Above all, worship should give strength to the will, and inspiration to do the work whereunto we are called. The leader of worship has the duty and the privilege so to prepare himself and his group "in spirit and in truth" that their "deeds and dreams may be one."

Motion Pictures

Second Sunday: Calhoun School—the Way to a Better Future. 1 reel (15 min.) Silent. \$1.50. Shows the need for education of rural Negro young people; how Calhoun School meets this need in Lowndes County, Alabama; and how the personalities of the young people blossom in response. **Art in the Negro Schools.** 2 reels (30 min.) 16 mm. Silent. \$3.00. Scenes at leading Negro colleges showing the many phases of art that are taught and how the students find self expression in creating the beautiful.

Third Sunday: The Story of Our Flag. (12 min.) 16 mm., Sound. \$1.50. The history

of the flag from the original to the present day—how it changed with territorial expansion. (Slightly imperialistic in tone, but can be adapted to desired use.)

Above films available through the Religious Film Association at denominational book stores.

We Press On. (40 min.) 16 mm. Sound. \$2.00. A symposium on the subject of world missions in the present crisis, illustrated with scenes of missions around the world. Produced and distributed by Presbyterian Board of Foreign Missions, 156 Fifth Ave., New York City.

February 7

THEME: *Christian Action Toward Japanese Americans*

PRELUDE: Tune: *Mercy*

CALL TO WORSHIP:

They are slaves who fear to speak,

For the fallen and the weak;

They are slaves who will not choose

Hatred, scoffing and abuse,

Rather than in silence shrink

From the truth they needs must think;

They are slaves who dare not be,

In the right with two or three.

—JAMES RUSSELL LOWELL

OPENING HYMN: "There's a Wideness in God's Mercy"

SCRIPTURE READING: Romans 12 (Entire chapter or verses 9-21)

PRAYER: (in unison or by the leader)

"O thou great Champion of the outcast and the weak, we bless thee for all that America has meant to the alien folk that have crossed the sea in the past, and for all the patient strength and God-fearing courage with which they have enriched our nation. We rejoice in the millions whose lives have expanded in the wealth and liberty of our country, and whose children have grown to fairer stature and larger thought; for we, too, are the children of the immigrants, who came with anxious hearts and halting feet on the westward path of hope.

"We beseech thee that our republic may no longer fail their trust. We mourn for the dark sins of past and present, wherein men who are held in honor among us made spoil of the ignorance and helplessness of the strangers and sent them to an early death. In a nation dedicated to liberty may they not find the old oppression and a fiercer greed. May they never find that the arm of the law is but the arm of the strong. Help our whole people henceforth to keep in leash the cunning that would devour the simple. May they feel here the pure air of freedom and face the morning radiance of a joyous hope. Amen."

(WALTER RAUSCHENBUSCH¹)

TALK:

THE JAPANESE PROBLEM

As Christian youth we are interested in the "Japanese problem" as one affecting a minority group in our own country. We are not only interested; we are also concerned. Many patriotic citizens think that it is unfortunate that the governments of both the United States and Canada felt it necessary to move the entire Japanese population of the West Coast inland. In the United States this meant that some 112,000 or 113,000 Japanese were moved first to "assembly centers" and then to permanent locations. The loyal and the disloyal, the guilty and the innocent, all had to receive the same treatment under this policy.

This is a hard test for our loyal Japanese friends, for they, like us, are free-born.

¹ Abbreviated form of "Prayer for Immigrants" in *Prayers of the Social Awakening*.

Their citizenship was not conferred upon them; it is their birthright. Many of them (a conservative estimate is some seventy per cent) are loyal American citizens. It is said that as many as 5,000 Nisei (nee-say, or second generation) in the state of California have entered the United States Army. Many of them are Christian. Many of them have been investigated by the authorities and not found wanting. And yet many of these have accepted the difficult situation in a spirit of intelligent and far-seeing forbearance.

We want justice done to all of them. The disloyal members will have to be detained or later deported. But the loyal citizens we want to have the fairest treatment possible. Here is a laboratory test for our own democracy. We have condemned the unscientific and inhuman "race theories" perpetrated by the Nazi officials. We must not now let ourselves succumb to hysteria so much that "race" blinds our eyes to loyal individual Christian citizens. As a matter of fact, few of us could afford to apply any race theory to our own ancestry. It is encouraging to know that plans are being made to release students to complete their college education and other Japanese to share in the regular life of inland communities.

What can we do? Read, get all the facts on hand, think, pray, and then, if we think it profitable, make pronouncements. Not long ago a Christian youth remarked, "Let's treat all the Japanese in this country as the Japanese military leaders treat their war prisoners." We will agree that he had read very little and had thought less. Let us fortify ourselves with facts.²

If possible, let us aid in the relocation of Japanese youth of your own age. Some will need business opportunities, some employment, some educational privileges. The National Student Relocation Council has placed 183 Nisei American students in colleges east of the Rockies. Others will be relocated in the next few months. The American Friends Service Committee can help at this point.

Make the lot of the thousands of Japanese in relocation centers more livable. They need books, good recent novels, children's books, magazine subscriptions, toys, clothing, or money. Address materials to Caleb Foote, Fellowship of Reconciliation, 2151 Vine Street, Berkeley, California.

As we think together what we may do to help our youthful friends, let us sing the hymn, "I Bind My Heart This Tide." (The leader may then repeat the first verse of the hymn.)

CLOSING HYMN: "I Bind My Heart This Tide"

BENEDICTION

February 14

THEME: *Christian Understanding of Our Negro Brethren*

PRELUDE: "Negro National Anthem" by James Weldon Johnson and Samuel Johnson; or a medley of Negro spirituals: "Deep River," "Were You There When They Crucified My Lord," "Nobody Knows the Trouble I've Seen"

CALL TO WORSHIP: Poem "True Brotherhood" by Ella Wheeler Wilcox.³

HYMN: "O Brother Man, Fold to Thy Heart Thy Brother"

² Material may be found in the *Christian Century*, July 1, 1942; *Harper's*, October, 1942, "The Japanese in America"; and in the materials of the American Friends Service Committee, 20 South 12th Street, Philadelphia, Pennsylvania.

³ In *Quotable Poems* Vol. I by Thomas Curtis Clark, page 162.

PRAYER: (by the leader) First verse of hymn, "Dear Lord and Father of Mankind," by Whittier.

SCRIPTURE READING: Galatians 3:26-29; Ephesians 4:1-6

STORY: "Some of God's Chillun"

The leader or leaders may tell the life story and describe the art of one or more of the following great Negroes. Sources are easily available and make delightful reading and retelling:

Marion Anderson—"Over Jordan," *Christian Century*, February 21, 1940; and condensation of same in *Readers' Digest*, March, 1940.

George Washington Carver—"The Man Who Talks with the Flowers," by Glenn Clark, Macalester Park Publishing Company, Saint Paul, Minn.

Roland Hayes—"Angel Mo' and Her Son: Roland Hayes" by McKinley Helm in *Harper's*, August, September, October, November, 1942. (See also story in Primary programs, this month.)

Paul Robeson—"Colossal Bronze" in Alexander Woolcott's *While Rome Burns*, Grosset & Dunlap, 1934.

James Weldon Johnson—His autobiography.

RESPONSIVE PRAYER: (by two leaders or by leader and group)

Jesus, born in poverty, workman at Nazareth, lover of all children of God,

Teach us to love one another.

Jesus, in whom all the nations of the earth are one, in whom is neither bond nor free, black nor white, brother of all,

Teach us to love one another.

From hatred and malice that crush human life, from contempt of others that destroys personality, from selfishness that brings suffering to others, from oppression and injustice that stifle growth, from reluctance to trace our common kinship with thy children everywhere, from misunderstanding of thy purpose, which prevents thy kingdom,

Turn us aside, O Lord.

In appreciation for the gifts of all races and nationalities, into an increasing sense of human worth, into a growing desire for brotherhood, into a deepening consecration to thy kingdom,

Lead us, O Lord.

We pray, Lord of all, who lovest all men, for a new America, a new Europe, a new Asia, a new world, wherein every race may be free,

Receive our prayer, our Christ.

HYMN: Negro National Anthem or "When Wilt Thou Save the People"

BENEDICTION: Ephesians 3:20,21

POSTLUDE: "Largo" from Dvorak's *New World Symphony*

February 21

THEME: *Christian Youth and Patriotism*

PRELUDE: Tunes: *Jerusalem and Russian Hymn*

OPENING MEDITATION:

"Let every man remember that to violate the law is to trample on the blood of his father and to tear down the character of his own and his children's liberty."⁴

"No nation can live without vision, and no vision will exalt a nation except the vision of real liberty and real justice and purity of conduct."⁵

"We will never bring disgrace to this nation by any act of dishonesty or cowardice. We will respect our nation's laws and obey them, that we may be an example to others. We will seek to make justice, peace and brotherhood prevail. We will pass on this

⁴ Abraham Lincoln.

⁵ Woodrow Wilson.

nation not less, but greater, better and more beautiful than it came to us."⁶

"Almighty God: we make our earnest prayer that thou wilt keep the United States in thy holy protection; that thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; and entertain affection and love for one another. Amen."⁷

HYMN: "O Beautiful My Country" or "My Country Is the World"

PRAYER FOR THE COOPERATIVE COMMONWEALTH: (In *Prayers for the Social Awakening* by Walter Rauschenbusch.)

SCRIPTURE READING: Psalm 67

STORY OF THE AMERICAN FLAG:

(A twelve-minute sound film bearing this title is available from your denominational publishing house. With careful guidance this film can be used to good advantage in a consideration of justice and international friendship. The adult leader and a selected group of youth should see the film and discuss it before a general showing.)

READING: (by the leader)

"A patriotic American is a man who is not niggardly and selfish in the things that he enjoys that make for human liberty and the rights of man. He wants to share them with the whole world, and he is never so proud of the great flag under which he lives as when it comes to mean to other people as well as to himself a symbol of hope and liberty. I would be ashamed of that flag if it ever did anything outside America that we would not permit it to do inside America."

—WOODROW WILSON

PRAYER: (in unison or by the leader)

"Almighty God, our Heavenly Father, bless our country that it may be a blessing to the world; grant that our ideals and aspirations may be in accordance with thy will, and help us to see ourselves as others see us. Keep us from hypocrisy in feeling or action. Grant us sound government and just laws, good education and a clean press, simplicity and justice in our relations with one another, and, above all, a spirit of service which will abolish pride of place and inequality of opportunity; through Jesus Christ our Lord. Amen."⁸

HYMN: "These Things Shall Be"

BENEDICTION

February 28

THEME: *World Outposts for Christian Service*

PRELUDE: "Largo" by Handel

CALL TO WORSHIP:

The soul of Jesus is restless today;
Christ is tramping through the spirit world,
Compassion in his heart for the fainting millions;

He trudges through China, through Poland,
Through Russia, Austria, Germany,
Armenia;

Patiently he pleads with the church,
Tenderly he woos her.

The wounds of his body are bleeding afresh
For the sorrows of his shepherdless people.
We besiege him with selfish petitions,
We weary him with our petty ambitions,
From the needy we bury him in piles of
carved stone,

We obscure him in the smoke of stuffy
incense,

We drown his voice with the snarls and
shrieks of our disgruntled bickerings,

We build temples to him with hands that
are bloody,

⁶ Athenian Oath.

⁷ George Washington.

⁸ From *The Kingdom, The Power and The Glory*. New York, Oxford University Press. By permission of the publisher.

We deny him in the needs and sorrows of
the exploited least of his brethren.

The soul of Jesus is restless today,
But eternally undismayed.

—C. R. MITCHELL

OPENING HYMN: "All Hail the Power of
Jesus' Name"

PRAYER: (in unison or by the leader)

"O God, who hast made of one blood all
nations of men for to dwell on the face of
the whole earth, and didst send thy blessed
Son to preach peace to them that are afar off,
and to them that are nigh; grant that all
the peoples of the world may feel after thee
and find thee; and hasten, O Lord, the fulfil-
ment of thy promise to pour out thy spirit
upon all flesh; through Jesus Christ our
Lord. Amen."

—BISHOP GEORGE COTTON

SCRIPTURE READING: Luke 4:16-21; Matthew
28:18-20.

TALK:

INTO ALL THE WORLD⁹

"Somewhere in America today the ground
has been cleared, acres of small houses have
been thrown up overnight, hundreds of work-
ers have poured in to create out of the dusty
earth the boomtowns of our day. These are
the armies of defense workers: uprooted,
away from home, trying to make new homes,
working long hours. Does the church care
about these dislocated workers? Because it
does care, an effort is being made through-
out the country to serve these new com-
munities with the ministrations of the church.

"Somewhere in America next Sunday a
soldier will be on a street corner. He needs
fellowship and worship with Christians. In
many camp towns churches are burdened
beyond their strength. These, too, are a
missionary responsibility.

"Somewhere in America today a row of
trucks is evacuating Japanese-Americans
from military zones. These are people, too.
They are citizens of a democracy. Many of
them are Christians. They are being minis-
tered unto by the Christian church. They are
not forgotten.

"Somewhere in America today a baby is
being born into the home of a Negro family.
With dark skin, with many handicaps of
poverty and sickness, and abuse from the
hands of his white fellow-citizens, this baby
is still a concern of Christians. He will not
be turned aside from missionary services.

"Somewhere in America today Indians are
asking about their status in a democracy.
Handicapped workers are finding new voca-
tions open to them in the Goodwill In-
dustries. Minority nationalities are being
shown the meaning of Christian community
over and above differences of nations, class,
race and creed.

"Somewhere in America today a youngster
from the city's streets is learning a craft and
a Christian way of life in one of the denomi-
nation's many settlement houses. Under-
privileged rural areas receive our ministry.
Sharecroppers are shown a gospel which
means economic betterment as well as
spiritual nourishment. Working girls are
provided homes. Migrants are being followed
by the ministries of Christ. From Hawaii and
Alaska to Maine and Puerto Rico, home
missionaries are at work. The areas in which
they live and serve are the most tense spots
in the life of the American democracy. The
internal strength of the people is their
practical goal. And it is a goal that is all the
more urgent in days like these.

"Everywhere in America today, in all the
troubled corners of our national life, the
Christian mission is providing hands for the
tasks of reconciliation, reconstruction, red-
emption.

⁹ Quoted material from a pamphlet, *Yes, avail-
able in quantities free of charge from The Board
of Missions, 150 Fifth Avenue, New York City.*

"In much of the Christian foreign mission
field war has not yet unleashed its fury, and
work goes forward without interruption. In
South America, Africa, India, Central Amer-
ica, and Free China, American missionaries
are still at complete liberty to perform their
ministries. Indeed, opportunities in these
lands have never been greater.

"Ethiopia, no longer under the imperial
wing of Italy with its strong Roman Catholic
ties, has been opened to Protestant mission-
aries again. They have been invited to bring
their message and establish their institutions.
Russia, its life smoldering with new spiri-
tual fires, is another potential field for
missionary service. Recruits are already in
training for Russian missionary tasks. Free
China has opened every avenue to Christian
missionary service. On the present-day wave
of pan-American sentiment, Protestants have
the clearest opportunity of a generation to
increase their effectiveness in Latin America.

"When the President cited the heroism of
Americans in his fireside speech of April 28,
it was significant that one of the stories
concerned a Christian missionary, Dr. Cory-
don M. Wassell. 'These are America,' the
President said. It was no mere oratory.
The world is dotted with heroes like Dr.
Wassell, men and women who have stood
by their posts through fair and stormy
weather, their only purpose to reconstruct
lives where they see them being destroyed.

"In the relief of hungry bodies, in the
healing of disease, in the rebuilding of
broken institutions—churches and homes and
villages and clinics and schools, in ministry
to the material needs of men in shop and
farm, in placing the worship of God before
the spirits of men—these are the urgent
demands upon Christian work overseas today.
Youth in Houston and Grand Rapids, in
Denver and Detroit, in every local church in
America are related to these gigantic tasks
today through their gifts and prayers and
sons and daughters who are engaged in them
abroad.

"A nurse was withdrawn from a hospital
in Korea a year ago when the first evacuees
were brought out. She returned to America
and found a job in a handsome new hospital
here. Her little understaffed, under-equipped
Korean clinic couldn't compare with the
fine institution in which she found employ-
ment here. But she was a missionary! And
the call of the neediest, the most remote
frontier, was in her. She wrote her missionary
headquarters in New York to send her out
again. She was impatient to get back to the
missionary tasks to which she had given her
life. And so she sailed for India recently,
back into the teeth of the storm, but fearless
for the reason that her courage matched her
faith."

Doctors and nurses with a "world inclusive
spirit" are needed now at home and abroad.
They will be needed the more in the im-
mediate future. Teachers are needed for
elementary grades, high schools and colleges.
Evangelists and preachers are needed. Men
and women trained in techniques and
methods of rural reconstruction are needed.
The need for all these workers will be greater
in the post-war world. There is a challenge
here to youth to prepare now for future
service or to make possible through gifts and
through prayers the continuing service of
others. The command of Jesus, "Go ye there-
fore into all the world" must be heard and
heeded by his followers in the twentieth
century.

PRAYER: (in unison or by the leader)

"O Lord, our Christ, may we have thy
mind and thy spirit; make us instruments of
thy peace. Where there is hatred, let us sow
love; where there is injury, pardon; where
there is discord, union; where there is doubt,
faith; where there is darkness, light; and

where there is sadness, joy. O divine Master, grant that we may not so much seek to be consoled as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life. Amen."

—ST. FRANCIS OF ASSISI

HYMN: "We Thank Thee Lord, the Paths of Service Lead"

CLOSING PRAYER:

"Teach us, good Lord, to serve thee as thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labour and not to ask for any reward, save that of knowing that we do thy will; through Jesus Christ our Lord."

—IGNATIUS LOYOLA

Teaching Them to Feel

(Continued from page 11)

the worshipers of mediaeval days. If we find moving the sober procession of academic gowns at a collegiate commencement, think how strong a religious impression must have been made by the rich costumes and symbolic banners of ancient Catholic ceremonies. What we usually think of as pageants, a loose form of drama, are at times effective if their essential meaning is one of real importance and if they are particularly well carried out.

By drama. The more formal types of drama are an effective means of stimulating emotions directed toward desirable ends. A social situation which could not be discussed impersonally in class can be presented dramatically and win the sympathy of the audience. This is a method extensively used but its value has not yet been fully realized.

Through action. Let us suppose that a church school is supporting some part of a mission project such as buying an automobile for a rural worker in India. Regularly the purpose of the offerings made will be referred to. All information obtainable about the missionary and his work will be lived over imaginatively by the members of the church school. Special activities will be engaged in as ways of raising the money. At last the day comes when it is announced that enough money has come in and the gift can be made. In a special service the money is dedicated to the purpose for which it was given. Then, certainly, there will come to all who have participated a feeling of satisfaction in having part in an enterprise of real value, and a feeling of kinship with all Christians around the world. Such emotions, coming as a result of purposeful action, are both a reward and an inspiration for growing Christians, and opportunities for this type of accomplishment should be provided often.

Through camps. With surprising unanimity religious leaders have spoken of young people's church camps as the experiences which gave them the most motivation for their activity in Christian enterprises. So valuable does this type of experience seem to be that logically these camps should be a required part of the curriculum of every young person. Fellowship with mature persons in informal situations, continuous study of serious questions, companionship with like-minded contemporaries, worship in unusual settings, all heightened by the inspiration of a beautiful section of the out-of-doors, are strong influences in crystallizing ideals, establishing faith and motivating action. While perhaps

most needed at the period of adolescence when many young people are wrestling with the problem of the meaning of life, summer camps are valuable at all ages. Recent family camps have shown the possibilities of enriching family life through such experiences.

"We are what we love," or, as Jesus put it, "Where your treasure is, there will be your heart also." It is tremendously important that our deepest desires—the wishes of our hearts—be formulated in the light of our religious convictions. To help this come about, teaching must be heightened by that sudden realization of meaning which comes when it is suffused with emotion. So to arrange the situation that such emotion may be brought about is a legitimate task of Christian leaders and one which requires their highest devotion of skill, intelligence, and consecration.

COSTUMES FOR YOUR PLAY

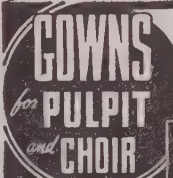
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The following rules will outline and determine the contest:

- 1) Each manuscript submitted must be written by one who has never before had a book manuscript published.
- 2) No fiction and no poetry will be considered, and, while there is no definite limit as to subject matter, it must be remembered that this manuscript will be published by a religious publishing house.
- 3) Each manuscript submitted must be not less than 40,000 words in length and be typewritten, double-spaced, on one side only of white bond paper, approximate size 8½x11 inches or 8½x14 inches.
- 4) Each manuscript must be accompanied by an entry form which the publisher will supply to those requesting it.
- 5) Manuscripts must be received by the publishers not later than May 31, 1943. The announcement of the prize winning manuscript will be made on September 1, 1943. Manuscripts will be adjudged by the Editorial Staff of Abingdon-Cokesbury Press.
- 6) Manuscripts which do not win the award, but which, by reason of their excellence, are adjudged worthy of publication, will be published by Abingdon-Cokesbury under the usual royalty arrangement with the author. Such manuscripts will take their place on the Abingdon-Cokesbury list and be nationally advertised and marketed with other Abingdon-Cokesbury books.
- 7) Manuscripts will be carefully safeguarded while they are in the possession of Abingdon-Cokesbury Press, but the publishers cannot be responsible for lost manuscripts. Those not accepted for publication will be returned.
- 8) The publishers reserve the right to withdraw the award should no manuscript submitted be adjudged worthy of it.

Contestants should write to ABINGDON-COKESBURY for any further information; also, for the entry form which is required with each manuscript submitted. Address BOOK EDITOR, Abingdon-Cokesbury Press, 150 Fifth Avenue, New York, New York.

☆ ☆ Current Feature Films ☆ ☆

The Affairs of Martha (MGM) Richard Carlson, Marsha Hunt, Marjorie Main, Virginia Weidler. *Comedy* of complications that arise when maid in sedate household, secretly wed to son of house, writes novel about her experiences. . . . Situations that might have developed into good comedy fare permitted by inept direction to run in all directions at once, degenerate into mere caricature. **M, Y**

Apache Trail (MGM) Wm. Lundigan, Lloyd Nolan, Donna Reed, Chill Wills. *Western*. Renegade white man endangers brother and latter's clients when avenging Indians trail him to stagecoach station; redeems self in heroic climax. . . . More attention to characterization than in average western, but film suffers from emphasis on brutal detail. Well-sustained plot, *violent* action. **M, Y**

Berlin Correspondent (Fox) Dana Andrews, Virginia Gilmore, Martin Kosleck. *Melodrama*. American reporter foils Gestapo with greatest of ease, disregarding ethics entirely; effects escape from Germany of anti-nazis. . . . Good cast and swiftly paced action wasted on improbable story which lacks subtleties and conviction which make similar themes like **Mr. V** superior fare. *Implausible, even comically so.* **M, Y**

The City of Silent Men (Producers) Frank Albertson, Jan Wiley, June Lang. *Melodrama*. Ex-convict's venture as canning co-op meets local censure and persecution, proves worth in mob-threatened climax. . . . Despite overdone climax and amateurish production which marks this as second rate, and sordidness of some sequences, underlying theme is *sound*. **M**

Counter Espionage (Col.) Eric Blore, Warren William. *Melodrama* in "Lone Wolf" series: pretending crime, ex-jewel thief joins secretly with British official to thwart nazi spy ring. . . . Opening scenes and blackout setting skillfully handled; thereafter, film becomes dull, obvious, just another venture among dastardly nazi spies. *Routine.* **M, Y**

Eyes in the Night (MGM) Edward Arnold, Reginald Denny, Ann Harding, Donna Reed. *Melodrama*. Blind detective and seeing-eye dog follow crime trail that leads to brutal nazi spies plotting theft of secret scientific plan. . . . Dog is excellent, and so is his master; for a time, they threaten to make this superior suspense fare. Then everything falls apart while spy-hatred becomes an easy way out. *Uneven.* **M, Y**

Flying Tigers (Rep.) John Carroll, Paul Kelly, Anna Lee, John Wayne. *Melodrama* based on exploits of American volunteers in China, its theme that of the cocky, self-centered pilot who endangers others, later comes through with glory. . . . Despite time-worn, sentimental plot situations and lack of conviction in carrying them out, manages to convey a feeling of time and place, and contains some thrilling flying and combat shots. *As adventure, good.* **M, Y**

For Me and My Gal (MGM) Marta Eggerth, Judy Garland, Gene Kelley, George Murphy. *Musical*. Tunes of 1915-17 set in story of ups and downs of vaudeville trio, ending with reunion in Paris recreation center for American troops. . . . A sentimental tale smoothly presented, trite as to plot and characterization, but with *pleasant*, nostalgic songs and vaudeville sketches. **M, Y**

The Forest Rangers (Par.) Paulette Goddard, Susan Hayward, Fred MacMurray. *Melodrama*. Against national park background, a jealous-triangle theme, plus the mystery of who can be setting those awful forest fires. . . . Title, theme song and elaborate setting in technicolor can't begin to compensate for the weak, unmotivated story and the implausibly narrow escapes. *Sound and fury, nothing more.* **M, Y**

THESE estimates are prepared by Independent Filmcores, a private reviewing service.

Bold-face letters indicate groups, if any, to which a given film is likely to appeal. **M**—Mature Audience; **Y**—Younger; **C**—Children. (It is understood that no full-length film is considered suitable for children under eight years of age.)

Explanation of symbols preceding certain titles:

*—Outstanding for Family.

†—Outstanding for Mature Audience.

Gentleman Jim (War.) Ward Bond, Jack Carson, Errol Flynn, Wm. Frawley, Alexis Smith. *Biography*. Rise of prize fighting career of James J. Corbett, culminating in victory over John L. Sullivan and serving also as album of early days of the sport. . . . Will especially appeal to sports fans, for actual encounters are not slighted for trumped-up plot, as is sometimes case in "life stories." *Events interestingly selected and presented.* **M, Y**

Girl Trouble (Fox) Don Ameche, Joan Bennett, Billie Burke, Frank Craven. *Comedy* that results when South American playboy comes to New York for loan, leases apartment from heiress who then poses as maid. . . . Stereotyped plot and acting makes this quite dull. *Annoyingly superficial, entirely devoid of spontaneity.* **M**

Laugh Your Blues Away (Col.) Jinx Falkenburg, Bert Gordon. *Comedy*. Duplicitry, and resulting romance as senator's family seeks to hide weakening financial status. . . . Trivial, labored, *inane.*

The Moon and Sixpence (UA) Doris Dudley, Steve Geray, Herbert Marshall, George Sanders, Elena Verdugo. *Drama* from Maugham novel based on life of famous painter: broker deserts respectability to paint, rides roughshod over all who would help him, finally dies in Tahiti of leprosy, leaving work of genius. . . . Told by narrator and seen through his eyes and those of others, this is sober, *intelligent* biography. Admits subject's genius, yet is unsparing in revulsion at essential ugliness of his character. Method renders many scenes static, conversation-packed. **M**

Moonlight in Havana (Univ.) Wm. Frawley, June Frazee, Allan Jones. *Comedy*, with musical interludes, about baseball hero who can also sing, and his efforts, romance-inspired, to carry on both careers. . . . Setting could have been anywhere, since action takes place mostly in night clubs. Fair entertainment, but *undistinguished.* **M, Y**

Pierre of the Plains (MGM) Bruce Cabot, John Carroll, Ruth Hussey. *Melodrama* set in Canadian wilds, with comic French-accented wanderer, mounted police, visiting hunters, girl tavern keeper, a murder trial, etc. . . . A story that flounders vaguely from one possible angle to another. *Ineffectual.* **M, Y**

Priorities on Parade (Par.) Jerry Colonna, Ann Miller. *Swing music* and comedy sketches with production lines of aircraft factory as background. . . . A trivial piece frequently descending to slapstick and obvious humor. *Adolescent.* **Y**

They Met on Skis (C. I. Import Co.; in French, with English titles) *Comedy* about rivalry between owners of hotels for winter sports enthusiasts in Alps, with skiing sequences, including moonlight ballet. . . . A trivial plot, but containing magnificent shots of skiers in action, photographed against actual Alpine winter scenery. *Scenically outstanding.* **M, Y**

White Cargo (MGM) Richard Carlson, Hedy Lamarr, Frank Morgan, Walter Pidgeon. *Melodrama*. Moral and physical degeneration of white rubber plantation managers in Africa, culminating in tragedy after involvement of one with native girl. . . . Might have served as commentary on the why of white domination in tropics, were the question ever raised, which it isn't. Unflattering picture of human beings, interesting and well-interpreted, but *sordid in the extreme.* **M**

Wings and the Woman (British film, distributed by RKO) Anna Neagle, Robert Newton. *Biography*. Aviation exploits of Amy Johnson, English aviatrix, including flights with her one-time husband, James Mollison. . . . Honors pioneering of Mollison and other aviators, at the same time a story of their personal reactions to danger and to fame. Marital misfortunes presented honestly, not sensationally. Awkwardly edited, but *sensibly and dramatically* set forth. **M, Y**

Who Done It? (Univ.) Bud Abbott, Lou Costello. *Farce*. The comedians pose as detectives, through series of ludicrous encounters help catch nazi spies who have committed murder in broadcasting station. . . . The usual routine of slapstick plus wise-cracking, with perhaps less freshness than in previous performances by pair. *Innocuous farce.* **M, Y, C**

A Yank at Eton (MGM) Freddie Bartholemew, Ian Hunter, Juanita Quigley, Mickey Rooney. *Comedy*. After misunderstandings and blunders galore, American boy, sent to Eton by British stepfather, learns to appreciate the way of the English gentleman. . . . Sentimental, and including some sequences of pure slapstick. *Entertaining, particularly for* **Y, C**

You Were Never Lovelier (Col.) Fred Astaire, Rita Hayworth, Adolph Menjou. *Musical*. New York dancer, stranded in Buenos Aires, hires himself out as pretended suitor of wealthy hotel owner's daughter; on meeting her, sets out to make the pose a fact. . . . Frothy, "escape" fare that manages to treat Latin American characters without condescension. Dancing portions are its best points, and they are too few, with rather drawn-out stretches between. *Trivial but pleasant.* **M, Y**

Films for Church Use

Evaluations by the Committee on Visual Education of the International Council of Religious Education

The Forgotten Village. (60 min.), 16 mm. Sound. \$12.00*.

This is a beautifully photographed and deeply moving film which tells the story of a family dwelling in a remote village in Mexico. An intimate picture of daily life under primitive conditions where hardships are balanced with simple pleasures and the deep affection the people have for each other. It develops into a stirring dramatic conflict between age old superstitions and modern medical science. The people refuse medical aid offered by the government while their children die in spite of the incantations and potions of the "wise woman." In the clash between the ancient and modern a vivid glimpse is given of the potential strength of the new Mexico and the promise of her educated youth.

Part of the picture's strength lies in the fact that no actors are employed—only simple people sincerely re-enacting events of their everyday life.

Although the film was made by John Steinbeck for theatrical exhibition, Protestant church people cannot view it without feeling the great need of these people for the ministrations of Christian missionaries. Suitable for use with all ages above intermediate as the special feature of community recreational or cultural programs. It may be used effectively to stimulate interest in missions and world friendship for it stands not alone for an Indian village in Mexico but for multitudes of under-privileged people throughout the world whose need is an enlightened Christianity.

Available from Baptist Literature Bureau, Methodist and Presbyterian Boards of Missions, Harmon Foundation, and members of The Religious Film Association.¹

*Special price available only to church groups (including church controlled schools and colleges).

Content: EXCELLENT; **Technical Quality:** EXCELLENT

Go Ye (35 min.) 16 mm. Sound, color. \$5.00.

The daily life of the peoples of South-eastern Asia and the South Sea Isles is presented in strikingly beautiful color as an impressionistic background for a sermonic presentation on the need of the world for Jesus Christ and the responsibility of the Church to carry out his Great Commission. The beauty and intrinsic interest of some of the scenes tend to distract the attention from the narration, but the total effect is good. Suitable for use with seniors, young people, and adults in forums, clubs, mission study classes, and Sunday evening services. Although produced and distributed by the Methodist Board of Missions, 150 Fifth Avenue, New York City, the film is entirely non-denominational.

Content: EXCELLENT; **Technical Quality:** Good



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What's Happening

* THE WORLD DAY OF PRAYER, sponsored by the United Council of Church Women, will be held the first Friday in Lent, March 12, 1943. Materials are now ready and include a program, call to prayer, poster, and hand-book for leaders. These may be obtained from the office of the Council at 156 Fifth Avenue, New York City. The program, which was prepared by Dr. Georgia Harkness of Garrett Theological Institute, has as its theme: "Father, I pray that they may all be one."

Personal Notes

* REV. JOHN W. HARMS, of Baltimore, Maryland, has been appointed the new Executive Secretary of the Chicago Church Federation, and begins his work January first. He succeeds the late Mr. Walter R. Mee who died in October, 1941. In the interim the Rev. Emerson O. Bradshaw, Director of the Department of Christian Education, has been acting executive secretary. The Federation represents twenty denominations and 1,060 Chicago churches.

Mr. Harms graduated from Phillips University, Enid, Oklahoma, in 1930 and did graduate work at Auburn School of Religious Education, the Yale Divinity School and the Divinity School of the University of Chicago. For about seven years he served as a regional director of religious education for the Disciples of Christ, first in the territory from Maine to Pennsylvania and then in Indiana and Michigan. Since 1937 he has been general secretary of the Maryland-Delaware Council of Churches and has also served as executive secretary for the Baltimore City Council of Churches. His work in these positions has been of high quality and the Councils have progressed under his leadership.

* REV. VIRGIL E. LOWDER has been appointed secretary of the Department of Social Service of the Chicago Church Federation. He succeeds Frank D. Finlay who left in October to become Director of the U.S.O. for the Chicago area. Mr. Lowder was formerly director of religious work at the University of Maryland and held pastorates in two New York City churches. He came to Chicago two years ago and was associated with the New First Congregational Church while studying at the University of Chicago.

State and County Council Happenings

* THE ANNUAL CONVENTION of the Michigan Council of Churches in Jackson in October made two significant adaptations of its program to current needs. The conference sessions, instead of being on the usual age-group or interest basis, were organized around the problems and needs of churches in two types of community, the city and the town or country. Result was a very practical facing of ways of putting the Advance into operation in the various situations.

A principal feature of the Convention was a parallel conference whose members were

delegated and which worked on the "Bases of a Just and Durable Peace." The conference findings were very stimulating. Even more important were the plans to project the study through local church programs.

* THE NINETEENTH Annual Conference of the Ohio State professional week day church school teachers was recently held in Columbus. The standards for week day religious education in Ohio were discussed and adopted. Miss Frances Hill, of Zanesville, is the new president.

* THE OHIO CHRISTIAN NEWS reports that the Ohio Baptists' meeting in Cincinnati recently passed the following Resolution on Cooperation:

"Whereas the work upon which we have entered has proved to be too tremendous for any one group or denomination to accomplish alone, and

"Whereas there have been some phenomenal results achieved in city-wide and co-operative programs, and

"Whereas often the difficulty is not so much a matter of overlapping of effort, but the untouched of large areas in assuming that another group is working there, therefore, be it

"Resolved, that we cooperate wherever possible with unified programs and other churches of our communities for the accomplishing of a greater good."

* THE DENVER COUNCIL of Churches and Religious Education this fall announced the addition of three new members to the staff of the Council: Wilbur Maxwell, former Program Director of the Denver and Chicago Y. M. C. A.'s, gives full-time work and directorship with men of the service; Miss Janet McKelvie, graduate of Wheaton College and Boston University, a former missionary in Japan, is giving full time to creating better understanding of problems caused by the war particularly in the interests of Japanese-American relations in Denver; Miss Jean Moore is the new office secretary.

* REV. HAROLD I. GILMORE, Executive Secretary of the Denver Council, reports that Geneva Glen, the summer camp of the Council, had one of its best seasons in the history of the camp.

* THE WOMEN'S DIVISION of the Greater New York Federation of Churches has as a central purpose: "That we may all be one," and has designated as its goal for the fourth year of its work the devotion of its entire efforts toward the elimination of racial and religious discriminations and unfounded prejudices against minority groups.

The Church Federations of Metropolitan New York observed November 22 as Church Federation Sunday, urging all churches to unite on that day in the effort to strengthen Christian cooperation.

* THE INDIANA COUNCIL of Christian Education is now publishing a monthly paper entitled *The Awakener*. The first issue announces an interesting series of youth broadcasts over Station WISH in Indianapolis

every Saturday morning entitled: "My Message to the Youth of Indiana." Church leaders of all denominations are participating in this radio program.

* THE NEW HAVEN COUNCIL of CHURCHES announces that Miss Nancy Chambers, a graduate of Doane College, Nebraska, and now studying at the Yale Divinity School, is their new children's worker.

* THE UNITED Every Member Church Cavanaugh was conducted in New Haven by the Council of Churches, and in Waterville, Maine, by the Waterville Ministerial Association, during the first week in December.

Schedule of Annual Meetings

International Council of Religious Education

(As previously announced, there will be no meetings of the Professional Advisory Sections.)

Sunday, February 7: Commission on Educational Program

Monday and Tuesday, February 8 and 9: Conference on "Christian Education Faces Wartime Needs." The Committee on Religious Education of Youth and the Committee on Religious Education of Children will meet Monday afternoon and evening as special seminars of the Conference for work on materials for meeting wartime needs.

Monday, February 8 (or Tuesday): Luncheon meeting in honor of the new officers, including the new Council President.

Tuesday, February 9, 7:30 P.M.: Committee on the United Christian Education Advance.

Wednesday, February 10: Functional Educational Committees; Commission on Educational Program; Board of Trustees.

Thursday, February 11: Forenoon: Commission on Educational Program; Afternoon and evening: Meeting of the Council.

Friday, February 12: Meeting of the Council.

Coming Events

Meetings of Interest to Leaders in Religious Education

JANUARY

- 4-5 Presbyterian Executives' Meeting, Princeton, New Jersey.
- 4-9 Annual Meetings, Pennsylvania State Council Advisory Sections, Education Committee, Unified Staff, and Board of Directors, Hershey.
- 11-12 Association of Schools and Colleges of the Methodist Church, Cleveland.
- 13 Annual Meeting, North Dakota Council of Christian Education, Fargo.
- 19 Annual Meeting, Minnesota Council of Religious Education and Minnesota Council of Church Women, Minneapolis.

FEBRUARY

- 1-4 Ohio Pastors' Convention, Columbus.
- 16-18 Board of Education of The Methodist Church, Chicago.
- 23-25 Religious Education Field Council, Presbyterian Church, U.S., Richmond, Virginia.

Where are the facts?

Quarterly list of pamphlet materials giving information on various sides of current social issues.

A. Citizens and the World Conflict

COYLE, DAVID CUSHMAN. *Rural Youth in Action*. Washington, D. C., American Council on Education, 744 Jackson Place, 1942. 43 p. Single copies free.

DALLAS, HELEN. *How to Win on the Home Front*. Public Affairs Pamphlets, No. 72. New York, Public Affairs Committee, Inc., 30 Rockefeller Plaza, 1942. 32 p. \$10. Quantity rates.

Handbook for the United States Citizens Service Corps. Washington, D. C., United States Office of Civilian Defense, 1942. 21 p. Single copies free.

High-school Victory Corps. Victory Corps Series, Pamphlet No. 1. Federal Security Agency, United States Office of Education. Washington, D. C., Superintendent of Documents, 1942. 32 p. \$15. Quantity rates.

What Can I Do? The Citizen's Handbook for War. Washington, D. C., United States Office of Civilian Defense, 1942. 48 p. Single copies free.

What Wartime Price Control Means to You. Reprint from *Consumer Prices*, May 1942. Washington, D. C., Consumer Division, Office of Price Administration, 1942. 20 p. Single copies free.

Your Questions As to Women in War Industries. United States Department of Labor, Bulletin of the Women's Bureau, No. 194. Washington, D. C., Superintendent of Documents, 1942. 10 p. \$05.

B. Civil Liberties, Democratic Freedoms

DUKER, ABRAHAM G. (Editor) *Governments-in-Exile on Jewish Rights*. Pamphlet Series, Jews and the Post-War World, No. 3. New York, American Jewish Committee, 386 Fourth Avenue, 1942. 64 p. \$25.

GLEASON, GEORGE. *The Japanese on the Pacific Coast*. A Factual Study of Events, December 7, 1941 to September 1, 1942 with Suggestions for the Future. Los Angeles, Los Angeles County Committee for Church and Community Cooperation, Room 309, 139 North Broadway, 1942. 20 p. Single copies free.

HASSLER, R. ALFRED. *Conscripts of Conscience*. The Story of Sixteen Objectors to Conscription. New York, Fellowship of Reconciliation, 2929 Broadway, 1942. 71 p. \$25.

Public Information in Wartime. National Policy Memoranda, No. 18. Washington, D. C., National Policy Committee, National Press Building, 1942. 17 p. \$25.

THOMAS, NORMAN. *Democracy and Japanese Americans*. New York, Post War World Council, 112 East 19th Street, 1942. 39 p. \$10.

C. The Post-war World

KIRK, GRAYSON and SHARP, WALTER R. *Uniting Today for Tomorrow*. The United Nations in War and Peace. Headline Books, No. 37. New York, Foreign Policy Association, 22 East 38th Street, 1942. 96 p. \$25.

LANDIS, BENSON Y. "Economic Adjustment After the War." Legislation in Social Action—I. *Social Progress*, 33:14-15, September 1942. Philadelphia, Department of Social Education and Action of the Board of Christian Education of the Presbyterian Church in the United States of America, 917 Witherspoon Building. \$10.

Post-war Planning. Washington, D. C., National Resources Planning Board, September 1942. 32 p. Single copies free.

STEWART, MAXWELL S. *After the War?* Public Affairs Pamphlets, No. 73. New York, Public Affairs Committee, Inc., 30 Rockefeller Plaza, 1942. 32 p. \$10. Quantity rates.

D. Social Problems

BROWN, EARL and LEIGHTON, GEORGE R. *The Negro and the War*. Public Affairs Pamphlets, No. 71. New York, Public Affairs Committee, Inc., 30 Rockefeller Plaza, 1942. 32 p. \$10. Quantity rates.

LAIDLER, HARRY W. (Editor) *The Role of the Races in Our Future Civilization*. A Symposium. L. I. D. Pamphlet Series. New York, League for Industrial Democracy, 112 East 19th Street, 1942. 112 p. \$50.

LANDIS, BENSON Y. "The Vices." Legislation in Social Action—II. *Social Progress*, 33:7-8, October 1942. Philadelphia, Department of Social Education and Action of the Board of Christian Education of the Presbyterian Church in the United States of America, 917 Witherspoon Building. \$10.

LANDIS, BENSON Y. "Democracy for Negroes." Legislation in Social Action—III. *Social Progress*, 33:15-16, November 1942. Philadelphia, Department of Social Education and Action of the Board of Christian Education of the Presbyterian Church in the United States of America, 917 Witherspoon Building. \$10.

"Liquor Problems of the After-war Situation. A Syllabus for Advanced Study." *The International Student of Liquor in Life Today*, 40:11-16, October 1942. Washington, D. C., The International Student, 100 Maryland Avenue, N. E. \$1.00 per year.

MIRE, JOSEPH and SCHWARZTRAUER, E. E. "Labor in the World Crisis." *Social Action*, 8:1-42, September 15, 1942. New York, Council for Social Action of the Congregational Christian Churches, 289 Fourth Avenue. \$15.

MYERS, JAMES. *Churches in Social Action*. Revised edition. New York, Federal Council of Churches, 297 Fourth Avenue, 1942. 39 p. \$10. Quantity rates.

WARNER, HARRY S. *Does Alcohol Aid Creative Ability?* Washington, D. C., Intercollegiate Association for Study of the Alcohol Problem, 100 Maryland Avenue, N. E., 1942. 14 p. \$10. Quantity rates.

E. World War

BUCK, PEARL S. et al. *Freedom for India—Now!* New York, Post War World Council, 112 East 19th Street, 1942. 27 p. \$10. Quantity rates.

HEDIGER, ERNEST S. "Nazi Economic Imperialism." *Foreign Policy Reports*, 18:138-

147, August 15, 1942. New York, Foreign Policy Association, Inc., 22 East 38th Street. \$25.

HERRING, HUBERT. *Mexico. The Making of a Nation*. Headline Books, No. 36. New York, Foreign Policy Association, 22 East 38th Street, 1942. 96 p. \$25.

Industry's War Production. Factual reports by top-flight newspaper correspondents based on a tour of 64 plants in 20 cities and 13 states. New York, National Association of Manufacturers of the United States of America, 14 West 49th Street, 1942. 38 p. Single copies free.

"The Moral and Spiritual Issues at Stake. A Statement by American Protestant Leaders to Their Fellow Christians." *Occasional News Letter*, 14-15, October 19, 1942. Washington, D. C., National Policy Committee, National Press Building. Single copies free.

"The North Pacific and Alaska." Theaters of War, Series I, No. 3. New York, Bureau of Publication, Teachers College, Columbia University, 525 West 120th Street, 1942. 19 p. \$15. Quantity rates.

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New Books

Working with Rural Youth. By Edmund deS. Brunner. Washington, D. C., American Council on Education, 1942. 113 p. \$1.20.

This book reports a two and a half year experiment in cooperation among agencies for service to country young people. While many of the results are not at once applicable, because war has altered the basic social patterns, they will still be good when the permanent problems of rural youth reappear after the war.

The main purpose of the experiment was to develop state and community programs based on the needs and interests of rural youth. These were along the lines of employment, informal education, recreation and social life, development of personal capabilities, home and family life, and community service. The procedure for getting these things done was adequate and well carried out. Obstacles met and mistakes made are frankly discussed in the report.

The results make an interesting story. Permanent youth councils were organized, local leaders were trained and inspired, economic and vocational help was given and perhaps best of all, local adult leaders were "amazed" at the abilities of their own young people and gained a permanent awareness of their potentialities. And this is something. The findings are an impressive guide to all such work in the future.

The book ends with the changes made in rural youth by the year of war. Some are strained, or apathetic or complacent. Many, however, are searching the future in quiet but deadly earnestness. After living through the worst agricultural depression America has known, the ten years between 1931 and 1941, they now have three main concerns—to contribute to the war effort, to gear their group programs to modern conditions, and to serve "the longer future." In this third concern lies much of the agricultural future of America. Perhaps it is really the war and social history that are now "working with rural youth."

P. R. H.

One People Among Many. The Ancient Hebrews and Their Neighbors. By Ethel Cutler. New York, Womans Press, 1942. 126 p. \$1.50.

In these days of conflict, when thoughtful persons search for the lasting values vital in building a finer world, this author tries to give fresh insight through a study of the forerunners of Jesus and Paul. With a real understanding of her subject, she opens the door to the ancient world and to the literature which grew out of the problems and joys of its everyday life. She portrays the philosophies of life of the ancient Near East, and reveals the working out of these in the impacts with other peoples. Through this thorough, rather different approach to an understanding of the world of this time, the literature of Israel will assume a new meaning. This small volume, poetic in nature, will be helpful to the individual for meditation, to the discussion group seeking a deep-

er understanding of the Bible, and to those planning worship services.

W. E. D.

I Married a Minister. Edited by Golda Elam Bader. Nashville, Abingdon-Cokesbury Press, 1942. 192 p. \$1.50.

If you have wondered just what a minister's wife is like, personally, you will enjoy finding out what are her essential qualities, her attitudes toward her husband, her children and her home, church, and community. Haven't you been a little curious about her hobbies, her special interests, her opportunities for personal development, just how important she regards her appearance, her clothes, her friends and her personal life? How can she balance her budget with the children's educational needs, the badly needed vacation money and necessary book fund? These are a few of the questions you will find answered by the eighteen women who wrote this book. Sixteen of these women are minister's wives and two are intimately acquainted with life in the parsonage.

Practicality, humor, idealism, along with the rays of the spiritual life running parallel throughout the book, add to delightful reading.

G. M.

Faith Under Fire. By Michael Coleman. New York, Scribner's, 1942. 160 p. \$1.50.

"Faith Under Fire" was written during the London blitz. Michael Coleman is the Vicar of All Hallows Church, on Tower Hill, London. His church is now a mass of wreckage. The staff of the church serves the men and women of the Civilian Defense Service and others on duty at night on Tower Hill. Michael Coleman meets with them nightly. Each chapter begins with a description of one of these groups. The clear presentation of the author's faith is given in the form of answers to questions raised by these men and women during the bombings. The faith he expounds becomes a living thing as these people reach out for it under trying conditions.

J. B. K.

The First Authorized English Bible and the Cranmer Preface. By Harold R. Willoughby. Chicago, University of Chicago Press, 1942. 50 p. \$1.00.

This is an extremely valuable book for those interested in the Bible texts and translations. Its publication celebrates the 400th anniversary of the publication of seven magnificent folio editions of the Great Bible between 1539 and 1541. This Great Bible was the first officially authorized version of the English Bible. As such it was a consummation of the less adequate work done before and a forerunner of the Bishop's Bible a generation later and the King James Bible two generations later. The process of getting the book printed and the style of type used provide an interesting chapter. The elaborate title page, the noted Preface by Cranmer, Archbishop of Canterbury, and the Cover-

dale Revisions are treated. It is of interest to know that the main reason for calling this "the Great Bible" was its ample and impressive lay-out with wider margins, more white space throughout, and bold and handsome block-letter type.

P. R. H.

Consider the Days. From the writings of Dr. Maude Royden, compiled by Daisy Dobson. New York, Womans Press, 1942. 101 p. \$1.50.

Dr. Royden is a well-known and beloved English woman preacher—the first in England to become a Doctor of Divinity. In 1930, the English Order of Companions of Honor was awarded to her for outstanding work. In this small volume, her secretary brings together quotations from her sermons and writings. The reader will find in them new spiritual power for these troubled times—forceful expressions and refreshing observations of simple truths. The quotations are arranged for day-by-day meditation, but the individual will not be content with the reading of the selection for but a single day. Groups will find the volume rich in thought-provoking material for discussion.

W. E. D.

How to Retire and Like It. By Raymond P. Kaighn. New York, Association Press, 1942. 170 p. \$1.75.

Who wants to retire anyhow? No one. But if and when it becomes inevitable, this is a good book to read ten years before and at the time of what it calls "the Great Event." How to live on half as much money, helping the wife to get adjusted, hobbies, guarding the health, keeping growing, and many other things get handled in practical fashion. It is not a good book to pick up too early in life. And those few men like Alonzo Stagg and John R. Sampey who take new jobs at retiring age and do very able work from then on, would find it a bother or an absurdity.

P. R. H.

The Clarks. An American Phenomenon. By William D. Mangam. New York, Silver Bow Press, 1941. 257 p. \$2.50.

The book picks the reader up from his present world and the one being shaped, and dips him into one largely gone: the world of pioneer business, bribed legislatures, ruthless competition, millions in new mines, a highly questionable seat in the Senate, and tawdry display of mere wealth. Mr. Clark was the mining and lumber king of Montana and states south and west. He summed up his opposition to the conservation movement by saying that posterity could take care of itself. It is a strong story, well supported, portraying a significant stage in the development of a continent.

Professor E. A. Ross in his introduction says of certain pages, "I lay my mouth in the dust." Mine too.

P. R. H.

The Psychology of Dealing with People. Serving the Need of a Feeling of Personal Worth. By Wendell White. New York, Macmillan Company, 1941. 268 p. \$2.50.

Dr. White has restricted the treatment in this volume to problems arising out of the need of a feeling of personal worth. The book is divided into four parts. Part I deals with how a person may present his ideas either directly or indirectly in a way that will be inoffensive to others and how he may help others feel their own personal worth. Part II deals with slight abnormalities which, if corrected, will prevent wrong doing. Such problems as being snobbish, demanding service, domineering, are dealt with. In Part III, there is a more detailed description as to how to prevent mental abnormality. In Part IV, suggestions are given for furthering mental health through such procedures as pride-sustaining activity, letting others have due freedom and allaying envy and jealousy. The book is quite wholesome in its viewpoint, keeping personal motives rightly placed and is easily read.

M. L. P.

Leaves of Healing. By Archer Wallace. New York, Harper and Brothers, 1942. 168 p. \$1.50.

A man whose total book sales have exceeded one million copies certainly has something to say. In this book Mr. Wallace has added to the collection of inspirational and devotional material that he has been turning out for a number of years. His books for boys and young people have been best known and most widely circulated. The present volume is a collection of meditations averaging five or six pages each. They cover a wide variety of personal problems and of religious experiences. They make use of an unusually wide range of literary quotations, historical references and other stimulating material. A brief prayer closes each meditation. For one reader, at least, this book has proven to be unusually helpful in family devotions.

P. R. H.

The American Journal of Sociology. Vol. XLVII, No. 6. Chicago, University of Chicago Press, 1942. 215 p. \$1.00.

The May 1942 issue of this journal contains articles on major social changes during the last ten years, and brings up to date the well-known 1933 report by the President's Commission on *Recent Social Changes*. Such subjects as Population, Urban and Rural Life, The Family, Education, The Negro, Labor, Crime, Customs and Mores, and Religion, all treated by competent authorities in the respective fields, indicate the scope of the discussion. William Fielding Ogburn served as editor both of the 1933 and of the present report.

Through All the Seasons. Stories to Tell Young Folks. By Ivan Welty. New York, Fleming H. Revell, 1942. 186 p. \$1.50.

An unusually good collection of character-building stories, written with humor and suspense. Morals are detached from the stories and need be used only by those who feel it necessary. For use by story-tellers or for individual reading.

Books Received

***ACHIEVING RESULTS IN CHURCH FINANCE**, by Boyd M. McKeown. Abingdon-Cokesbury Press. \$60.

"Minority Peoples in a Nation at War," edited by Thorsten Sellin. *The Annals*, American Academy of Political and Social Science, September 1942. \$2.00.

***ANSWERING DISTANT CALLS**, edited by Mabel H. Erdman. Creative Personalities, Vol. IV. Association Press. \$1.50.

ART AND CHARACTER, by Albert Edward Bailey. Abingdon-Cokesbury Press. \$1.00. A special \$1.00 edition, limited to 1000 copies, of a famous book on religious art.

CHRISTIAN BELIEF. A Short Exposition of the Apostles' Creed, by R. H. Malden. Macmillan Company. \$90. A brief guide to teaching the Apostles' Creed. Originally intended for use in the schools and churches of England.

***CHRISTIAN SYMBOLISM IN THE EVANGELICAL CHURCHES** with Definition of Church Terms and Usages, by Thomas Albert Stafford. Abingdon-Cokesbury. \$2.00.

†**CONSIDER THE DAYS**, by Maude Royden. Compiled by Daisy Dobson. Womans Press. \$1.50.

***DOCTORAL DISSERTATIONS ACCEPTED BY AMERICAN UNIVERSITIES, 1941-1942**, Number 9, edited by Edward A. Henry. H. W. Wilson Company. \$2.50.

"Every child an American Ideal," by George William Gerwig. *School Betterment Studies*. Vol. 4, No. 2, October 1942. Pittsburgh, Henry C. Frick, Educational Commission, 465 Union Trust Building. Single copies free.

THE FATHERHOOD OF GOD. Considered from Six Inter-related Standpoints, by Evert J. Blekkink. William B. Eerdmans Publishing Company. \$1.00. Theological and devotional discussions for the layman by the emeritus professor of Western Theological Seminary, Holland, Michigan.

***FOCUS ON LEARNING**. Motion Pictures in the School, by Charles F. Hoban, Jr. American Council on Education. \$2.00.

THE GIST OF THE LESSON, by R. A. Torrey. Fleming H. Revell. \$35.

***GOALS FOR AMERICA**. A Budget of Our Needs and Resources, by Stuart Chase. Twentieth Century Fund. \$1.00.

LESSON COMMENTARY FOR SUNDAY SCHOOLS, edited by Charles P. Wiles. Muhlenberg Press. \$1.75.

MENTAL ILLNESS: A GUIDE FOR THE FAMILY, by Edith M. Stern and Samuel W. Hamilton. Commonwealth Fund. \$1.00. A brief, authoritative guide for the family in which a member is stricken by mental illness.

***OUR ETERNAL CONTEMPORARY**. A Study of the Present-day Significance of Jesus, by Walter Marshall Horton. Harper and Brothers. \$2.00.

POINTS FOR EMPHASIS, by Hight C. Moore. Broadman Press. \$35.

***RECREATION AND DELINQUENCY**. A Study of Five Selected Chicago Communities, by Ethel Shanas. Chicago Recreation Commission. \$1.50.

TEACHING SERMONS, by W. K. Lowther Clarke. Macmillan Company. \$1.25. A

* To be reviewed.

† Reviewed in this issue.

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***THEN AND NOW**. The Historic Church and the Younger Churches, by John Foster. Harper and Brothers. \$1.75.

THE THREE MEANINGS, by Harry Emerson Fosdick. Association Press. \$2.50. Fosdick's modern classics of devotional literature in a single volume: Meaning of Faith, Meaning of Prayer, Meaning of Service.

UNDERSTANDING MYSELF, by Roy E. Dickerson. Association Press. \$2.00. Reviewed in October 1942 *International Journal*.

HEROES OF THE BIBLE, listed in the December curriculum materials, is available through the Book House for Children and not through John Dickson.

The Journal This Month

THE *Journal* tries to keep ahead of the church year, particularly with program materials. More than half of its readers get their *Journals* in clubs. By the time the magazines are distributed and passed around from one teacher to another the month noted on the cover may be almost over. That is why this number, which emphasizes evangelism through religious education and is geared especially to the Lenten season, March 10—April 25, comes out in January. Plans for an evangelistic emphasis must be carefully made in advance in order to reach their maximum effectiveness.

The articles on evangelism speak for themselves. It is hoped that they will lay upon each reader's heart the urgency of bringing the Christian gospel to every person. The present shifting of populations makes it unusually imperative that those within the churches reach the newcomers in their communities lest many be lost to the church fellowship because of the obstacles of strangeness, distance to church buildings and difficulty of transportation. There is now an opportunity also to bring the Christian gospel to that half of our population who have not received it. If this nation is to help found on Christian principles the future world for which we are fighting, it must be made up of intelligent and committed Christians.

Perfect Attendance

THE METHODIST Sunday school at Mears, Michigan, believes in the value of perfect attendance, and each year awards those pupils who have not missed during the year. In some years, out of an enrollment of 84, there have been as many as 20 with perfect records. The Lathers' family is particularly noteworthy. Thelma Lathers, seventeen years old, has had a perfect attendance record for twelve years. Her four brothers have also had perfect attendance for as many years as their ages have permitted: Bill, fifteen, has a ten year record; Forest, ten, has eight, Nathan, six, has four, and Dale has been every Sunday for two of his three years. Snow is often deep in their town, sometimes four to six feet, but Thelma starts out with her four broth-

ers and has always gotten there. When it is necessary for the family to travel on Sunday they stop for Sunday school en route.

Where Honor Is Due

This is one of a series of short sketches recognizing the service rendered by lay men and women in the religious education programs of the churches.

ON MAY 15, 1942, five students of the Wilkesburg, Pennsylvania, Leadership Training School received Third Certificates of Progress. They were the first class in the country to qualify for the Third Certificate.



Mrs. Paine

Mrs. Paine has taught courses in the young people's division in a number of leadership schools and has served as dean in various schools. For the past eleven years she has been dean of the Wilkesburg School. Under her leadership the school has offered two semesters a year of not less than ten weeks each. From six to eight courses are offered each semester and the average student enrollment has been about 140. The dean has the ability to enlist the help of others. She has a promotion committee of fifty people each year, taken from the student body, and two assistant deans, young men who have been through the school. When she is compelled to be absent it goes along without her.

Leadership education, however, is only one of her church interests. She has been supervisor of the vacation church school in her own church in Edgewood, a suburb of Pittsburgh, since its beginning in 1929. This is one of the largest vacation schools in Pennsylvania, with an average enrollment of 275. There are forty-five to fifty teachers and assistants in the school, the entire group a volunteer one

and all eager to continue their work year after year. Mrs. Paine also conducts other vacation schools in the county after her own is completed.

Mrs. Paine's husband is vitally interested in her various activities and a partner in some of them. They met about twenty years ago in a training school held at the University of Pittsburgh, where both were interested in recreation, and theirs was one of the early romances of leadership education. Together they lead as many as 10,000 folk a year in evening games in churches, high schools, camps, schools, and lodges throughout Western Pennsylvania. Mrs. Paine frequently teaches courses in recreational leadership.

The Paines have two lovely children, a boy of sixteen and an adopted daughter of nine. Until the recent death of her invalid mother Mrs. Paine was responsible for her care. While responding to many demands made upon her by groups from the entire southwestern part of Pennsylvania, it was never at the expense of her companionship with her mother or of her comfort.

Rev. Lee J. Gable, Director of Leadership Education for the State Council, who greatly admires the quality of her leadership, writes: "She has somehow succeeded in bringing together within herself a contagiously attractive personality, sound educational vision, and a capacity for administration. How she has found time and energy for all the things she does, I frankly don't know!"



The first class in the United States to receive third certificates of progress was this one at the Leadership Training School at Wilkesburg, Pennsylvania. From left to right: Lucinda Netting, Emily Lewis Hagar, John Oartel, Helen Piper, Philippine Schmitt.